



A FRIENDLY ADVENTURE

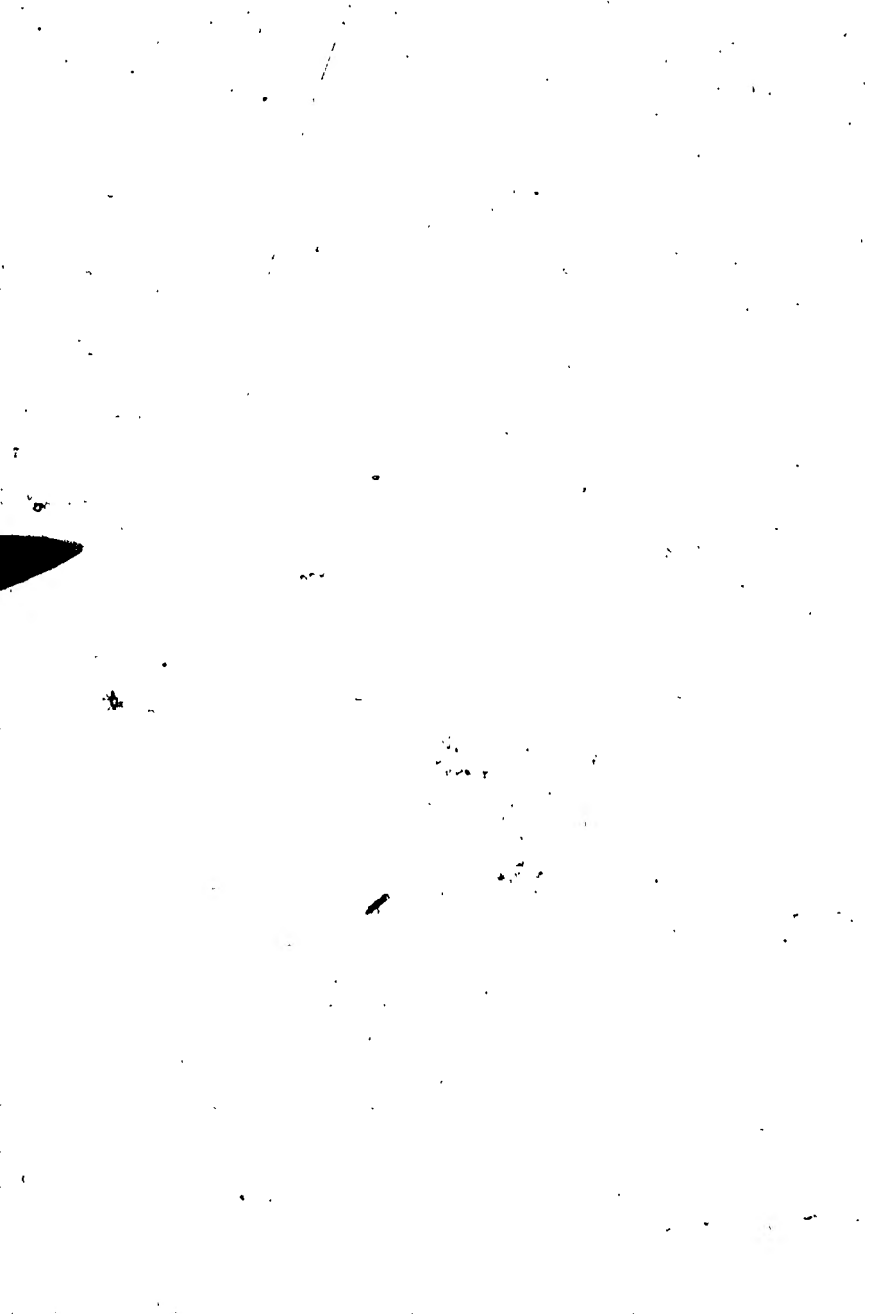
A. J. HUNTER

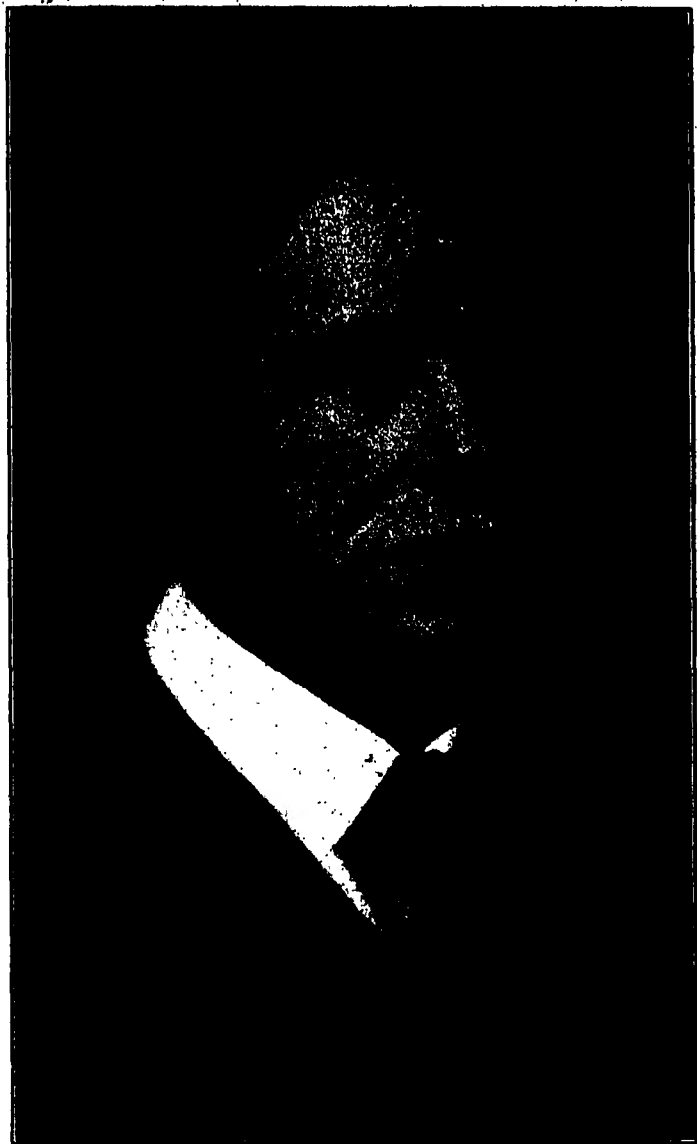


Mrs. R. L. Stevenson



A FRIENDLY ADVENTURE





THE REV. A. J. HUNTER, M.A., M.D., D.D.



MRS. H. M. KIPP, SECRETARY, MEDICAL HOME
MISSIONS, W.M.S.

A FRIENDLY ADVENTURE

THE STORY OF THE UNITED CHURCH
MISSION AMONG NEW CANADIANS
AT TEULON, MANITOBA

By
A. J. HUNTER



ISSUED FOR THE BOARD OF HOME MISSIONS OF
THE UNITED CHURCH OF CANADA, BY THE COMMITTEE ON
LITERATURE, GENERAL PUBLICITY AND MISSIONARY
EDUCATION OF THE UNITED CHURCH OF CANADA

F. C. STEPHENSON

Secretary Young People's Missionary Education
Wesley Buildings, Toronto, Ont.

COPYRIGHT, 1929

**By the Committee on Literature, General Publicity
and Missionary Education of The United
Church of Canada**

A FRIENDLY ADVENTURE
Printed and Bound in Canada

INTRODUCTION

In response to an insistent urge in his own heart to help the New Canadians the author of this story, Rev. A. J. Hunter, M.D., D.D., found himself in Winnipeg, Manitoba, in 1902. His chief concern was to get in touch with the members of the Home Mission Committee of the Presbyterian Church of that day, who were facing the challenge of the newcomers to Canada. In effect he said to them : "Here am I, send me." Could they send this young man with his scholarly attainments, and somewhat of a dreamer, into Teulon, a mission field needing a strenuous service of practical Christianity? They did.

After a quarter of a century at Teulon, he gives his story of those crowded and eventful years. As a medical missionary he was brought into very intimate contact with many European nationalities and classes of people, which gave him an opportunity to discover their spiritual and physical needs at first hand. Amid rapidly changing conditions he laid enduring foundations, giving visibility to his ideals by the erection of a hospital, two school homes, and a home of his own. Merged into all his many activities was the spiritual significance of the Gospel message in its straight-forward simplicity, its standards and its values.

Closely interwoven with this story is that of the Women's Home Missionary Society of the former Presbyterian section (now in the United Church), which, from the inception of the work at Teulon became financially responsible for the support of the various branches of its medical and educational institutions. Teulon is only one of many similar hospitals and school homes and represents the type and character of their work.

Rarely does one find a preacher, a scholar, educationist, physician, author, translator and editor achieving such distinction in the realm of the humanities, for he was ever the sympathizing physician and friend of the sick, suffering and the needy. Surely such pioneering achievements on our Canadian frontiers entitle Dr. Hunter to be ranked as a nation-builder of the highest character, reaching out as he has ever done to help Canada find her soul.

(MRS. H. M.) JEAN KIPP.

*Secretary for Medical Missions,
Woman's Missionary Society,
The United Church of Canada.*

PREFACE

A Friendly Adventure provides a study for use in Young People's Societies, at Missionary Institutes, and Summer Schools, in discussion groups and in "Dozen Club Missionary Reading Campaigns" (see discussion Questionnaire, pp. 133-140, Outline programmes, pp. 141-145, list of books, p. 146).

While the book is a valuable study of Missionary approach to a community comprising many European nationalities and several classes of people, it is especially interesting as a reading book and is a notable addition to the literature now available regarding the work of The United Church in our Dominion.

The United Church, being the largest and wealthiest Protestant Church in Canada, is therefore responsible for a large share of the work of preaching the Gospel, healing the sick, and enlisting the active and intelligent co-operation of all new-comers in making Canada Christian.

A Friendly Adventure is one of a number of books which have been prepared, others are in course of preparation, with the purpose of making known the Home Mission work of The United Church carried on by The Woman's Missionary Society and The Board of Home Missions.

An introduction to the study of our Medical Missionary work will be found in Chapter XII of *That They May Be One*.

The labor of those who write our Home Mission books as well as the cost of publishing them will be lost, or be effective in proportion to the interest those who read them take in having them read by others.

F. C. STEPHENSON,
Secretary Young People's Missionary Education.

CONTENTS

CHAPTER	PAGE
INTRODUCTION - - - - -	v
PREFACE - - - - -	vii
ILLUSTRATIONS - - - - -	xi
I. THE STORY OF THE TEULON MIS- SION - - - - -	1
II. THE BUILDING OF THE HOSPITAL	11
III. BEGINNINGS OF EDUCATIONAL WORK - - - - -	18
IV. EARLY DAYS - - - - -	23
V. RELIGIOUS MOVEMENTS AMONG THE UKRAINIANS IN CANADA	32
VI. OTHER WAYS THAN OURS - -	40
VII. ON SYMBOLS - - - - -	45
VIII. DIFFERENT POINTS OF VIEW -	50
IX. THE SEAMY SIDE OF PIONEER LIFE - - - - -	57
X. POLITICAL EDUCATION OF THE NEW CITIZENS - - - - -	66
XI. ACTIONS AND RE-ACTIONS -	74
XII. THE DENOMINATIONAL QUESTION	79
XIII. SOME THEOLOGICAL PROBLEMS -	87

A FRIENDLY ADVENTURE

CHAPTER	PAGE
XIV. THE BRIGHTER SIDE - -	96
XV. WHEN RACE MEETS RACE -	106
XVI. NEW ATTITUDES IN MISSION WORK - - - - -	114
XVII. WHAT IS TO BE SEEN AT TEULON	120
XVIII. SUMMING UP THE SITUATION -	125
APPENDIX : ON HOSPITAL AND EDUCATIONAL WORK OF UNITED CHURCH WOMAN'S MISSIONARY SOCIETY AND THE BOARD OF HOME MISSIONS -	133
RECOMMENDED BOOKS - - - -	146

ILLUSTRATIONS

	PAGE
THE REV. A. J. HUNTER, M.A., M.D., D.D. <i>Frontispiece</i>	
MRS. H. M. KIPP, Secretary Medical Home Missions, W.M.S. <i>Frontispiece</i>	
UKRANIAN WOMEN.....	9
UKRANIAN FAMILY CLEARING LAND.....	9
THEIR FIRST HOME.....	10
WHERE THEY NOW LIVE.....	10
DOCTORS (Left, DR. HUNTER, right, DR. GOODWIN) and Nurses, Teulon.....	29
IN THE CHILDREN'S WARD.....	30
THE UNITED CHURCH HOSPITAL, Teulon.....	30
NEWEST CANADIANS, Teulon.....	51
MATRONS AND ASSISTANTS.....	51
PRIMARY CLASS, Komarno. The Teacher, A. Huminy, a Former Pupil in the Boys' Home...	52
THE DOCTOR'S HOME, Teulon.....	52
IN THE SCHOOL ROOM.....	71
A PICNIC LUNCH. Confederation Day Celebration, Teulon	71
BOYS' SCHOOL HOME.....	72
GIRLS' SCHOOL HOME.....	72
"WE WISH THEM MUCH HAPPINESS". Canadian- Ukrainians.....	89
OUR MISSION CHURCH AT TEULON.....	89
ONE OF OUR UKRAINIAN NURSES IN NATIVE DRESS.	89

GIRLS OF THE NEW DAY AT TEULON.....	90
MATRON AND BOYS OF THE BOYS' SCHOOL HOME...	90
UKRAINIAN GIRLS, Teulon.....	109
FANNY SPEKOMSKI Girls' Home. Her poems have appeared in Toronto and Winnipeg papers.	
PLAYTIME.	
PAULINE, High School Student. A Member of our School Home Family.	
THE DAY THEY WENT TO LAKE WINNIPEG.....	110
TEETERS ARE POPULAR.....	110
TEULON HIGH SCHOOL, Arbor Day.....	121
TEULON CELEBRATES ITS TWENTY-FIFTH ANNIVER- SARY. Ukrainian and British Flags.....	121
PUBLIC SCHOOL, Teulon, Arbor Day.....	122
COMMUNITY HALL, Teulon, Built by the Social Service League.....	122

CHAPTER I

THE STORY OF THE TEULON MISSION

Preliminary

The background of this story is the movement of European peoples to the prairies of the Canadian West. The earliest explorers were French and English and the next important group to arrive were the Icelanders, who settled along the borders of Lakes Winnipeg and Manitoba some half century ago. About the same time came movements of German-speaking Mennonites from Russia, and the great trek of the Doukhobors to Western Canada followed shortly.

The pioneers of the Ukrainian immigration were three men from a village in Galicia, who, in 1892, heard of Canada from some Germans in their vicinity. These men came over to investigate, and on their report the peasants of the whole province of Galicia became greatly interested. The next year a number of families came out and settled throughout the West close to German colonists of their acquaintance.

In 1894 the Hon. Clifford Sifton inaugurated his vigorous policy of immigration, and very shortly peoples from all countries began to move in vast masses towards the Canadian

prairies. In 1900, 7,800 homesteads were granted to immigrants; in 1902, 22,000 homesteads; and in 1906, 41,000; all in Western Canada.

At the time of this great movement it was estimated that the Ukrainian migration alone amounted to 200,000 souls.

When one reflects that when Canada first passed into British hands, there were only 65,000 French-Canadians, and that now there are three millions, one realizes the possible influence of such a vast racial movement on the future of the Western country.

The Ukrainians—Who Are They

The Ukrainians are the most important of the submerged races of Europe. With a distinct language and literature of their own, they have been denied nationhood and have been crushed down between the hostile powers of Poland on the one side and Russia on the other. The Ukrainian population is estimated at about thirty-five millions, and if their national dream should ever be realized they would become one of the great powers of Europe, occupying all the Southern part of Russia in Europe, with a part of the present Roumania, a very large part of Poland and a slice of Czecho-Slovakia.

Naturally the leaders of the Protestant Churches became interested at once in the study of this race, whose numbers might soon enable them to hold the balance of power, both politically and religiously, in the Canadian West.

Great areas were filling up with solid masses of people who knew no English and the Governments were somewhat backward in making any provision for schooling for the children. The Presbyterian Church was first in the field in the effort to provide schools.

In October, 1900, Rev. J. A. Cormie, now Superintendent of Missions for Manitoba, was appointed as a sort of Educational Missionary. He built three schools in Ukrainian settlements. The Church and Manse Board gave a grant of \$200.00 for each School and the people made up the balance, cutting logs and hauling the lumber themselves. The Church paid the salaries of the teachers until the Provincial Government took the schools off their hands.

A beginning was made also in medical missions by sending Dr. J. T. Reid to Sifton in June, 1900. He remained until the summer of 1902.

Teulon

In the year 1902 the writer came West and after interviewing some of the Church leaders in Winnipeg agreed to take up work as a medical missionary among the new settlers of foreign birth. At this period a large settlement was forming on the Teulon branch of the Canadian Pacific Railway, in the country just west of Lake Winnipeg. From two miles north of Teulon and extending into the forest northward, Ukrainian settlers and their families were rapidly taking possession of the land.

Just south of Teulon was one of the oldest English-speaking colonies in Manitoba, comprised in part of people who had come in over the Dawson trail in days before the railroad. To the north and west was a considerable and growing settlement of Swedes. Still further north and west was a colony of French, and twenty-eight miles off a colony of Jews, disproving the theory that Jews will not go on the land. To the east and north along the lake, and on the river that bears their name, was already a well-established colony of Icelanders following their ancient occupation of fishing.

Teulon itself was about three years old when I came to it. Its site, when the railway came in and planted a station, was a swamp, but by the time of my arrival a ditch had been put through, a beginning of drainage. There were one or two stores and a courageous Methodist minister, Mr. Loree, had already built a church and parsonage. A Presbyterian Church, a few years older, was located three miles to the south, and eight miles to the north some enterprising Ukrainians were starting an Independent Greek Church which they meant to keep separate from all foreign entanglements, whether with Rome or Russia.

Incidentally it may be mentioned that Teulon is not named after the famous town in France. Mr. Castle, a leading farmer here in the early days, was largely instrumental in having the railway run into the district, and the

place is called by Mrs. Castle's maiden name, which I believe comes from Ireland.

This district seemed to the Church authorities a very suitable place to which to send a medical missionary as it was a meeting point of the races. Above all things, we desired to get acquainted with the newcomers, to understand them, and to help them to understand us.

First Experiences

It was the beginning of November, 1902, that I first saw my future field of labour. The Rev. Mr. Bell, of Balmoral, ten miles south of Teulon, drove me up past the village to a place ten miles north, right in the colony, where I obtained lodging with a young German who knew English and Ukrainian also. With this young man I kept "bach" for a month. Two or three English families were in the vicinity, and it was thought that services in English for these people might attract the Ukrainians also.

The young German, though a Protestant, did not approve of the idea of trying to change people's faith. He thought one's religion was part of one's ancestry, and every one should hold to the faith of his fathers. When the Ukrainians came about the place they were very anxious to know what I was doing. He told them that I was an English priest planning to start a church among the Ukrainians. They said they would soon throw me out if I tried anything of the sort. A terrible man, with a

terrible name, was threatening to shoot any priests, English or otherwise, who might come around. The name Bolshevik had not yet been invented but the idea was already present in pretty well-developed form. Most of the people were religiously inclined, however, but very divergent views on religious questions were beginning to manifest themselves.

One thing was quite clear; they did not wish English religious services, and indeed, few of them knew any English and I knew no Ukrainian. I think, too, they were suspicious of the nature of my theology and there was nothing left to do but to try if they would accept my medical services. I soon found a ready market for my pills and potions, especially if they were furnished gratis. By degrees, in that way it was possible to get acquainted.

The young German was not able to accommodate me very long, so my next boarding place was with a Canadian family of the pioneer English-speaking group. With them a year passed very pleasantly, with a little doctoring, a little exploring, a little preaching and some efforts at picking up the language. This was not an easy task for books introducing the beginner to French or German or Italian, such as are now available, were not then procurable. There were one or two little conversation manuals for Ukrainians trying to pick up English, and one could talk with Ukrainians who knew a few words of English. The difficulty was that

the newcomers were mostly unlettered peasants with varying dialects. Knowing that there was an important literature in existence in the Ukrainian language one hesitated fearing to acquire an uncouth mixture of rustic forms that afterwards would have to be unlearned. I asked the authorities to provide a language teacher, as is done in the foreign field, but at this time a new plan was developed for providing the evangelical approach and I was advised to confine myself to the medical side of the work.

This brings me to the question of the religious situation among the Ukrainians.

*The Religious Situation Among
the Ukrainians*

Our Catholic friends have been somewhat indignant at us for sending missionaries among the Ukrainians, as they think that they have a prior claim. However, twenty-five years ago we were of the opinion that this being a free country no organisation could hold vested rights in anybody, and we thought that candidates for Canadian citizenship should at least be given an opportunity to understand those religious views that are held by a majority of the inhabitants of this North American Continent.

At first sight it did seem unnecessary to attempt to convert people whose usual greetings on the road are : "May God give you health!" or, "Glory to Jesus!" But there was another side to this question. We knew that over in

Europe, peoples with just such types of religion, but of different nationalities, had been living side by side for centuries yet their faith had done nothing to check their national animosities; they had gone on cherishing age-long hatreds against one another. Indeed, it soon became evident that even the educated among them could hardly understand religion under any other aspect than as a political tool.

Seeing that, if present conditions continue, the majority of the inhabitants of Western Canada will be of Central European descent, it is certainly our duty to see that the attitude of mind that brought about the great European war is not planted again in this new land.

When I talk this way to our Ukrainian friends they promptly challenge me after this fashion: "Why pick on Ukrainians? We have no religious hostility in Europe comparable to that in Ireland, and our religious quarrels are due to the Churches being used as political tools by rival governments."

To this I can only answer that undoubtedly it is our experiences in Ireland and elsewhere that have made us anxious to understand the new peoples and establish friendly relations with them, and thus help to prevent similar misunderstandings arising in this country.

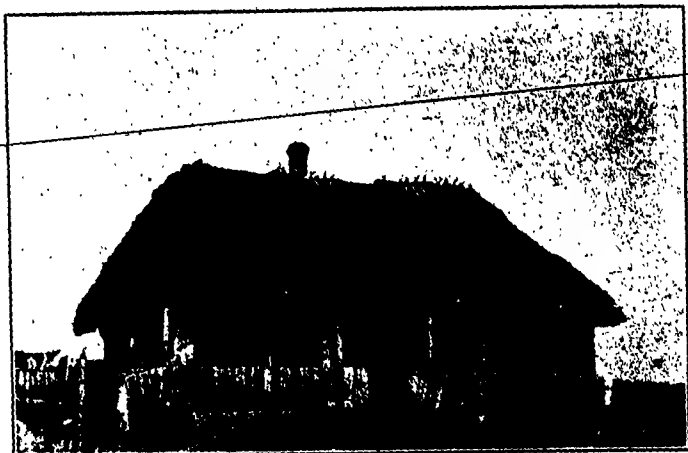
The form of religion of most of the Ukrainians of Galicia was the Greek Catholic Church. But it seems we can never get English-speaking people to understand what Greek Catholic



UKRAINIAN WOMEN



UKRAINIAN FAMILY CLEARING LAND



THEIR FIRST HOME



WHERE THEY NOW LIVE

means. It does not mean the genuine Eastern Orthodox Churches of Greece or Russia. It means a hybrid Church that is allowed to keep the Greek customs, with married priests, but acknowledges the authority of the Pope. This Church was forced on the Western Ukrainians some centuries ago by their Polish over-lords. It was meant as a stepping stone between the Orthodox Greek and the Roman Catholic Churches and a means for gradually assimilating the Ukrainians and turning them into Poles.

Educated Ukrainians naturally have no love for such a Church and already, twenty-five years ago, there was, among the Ukrainians in Canada, a very active movement to break away from Rome and establish a Greek Church that should be independent both of Rome and Russia. The Russian Orthodox Church at that time was also sending missionaries among the people while the Roman Church was trying to secure missionaries who were acquainted with the Greek rites, to serve in this country.

Just here the Church of Rome was faced with a critical problem. Over in Europe she had allowed the priests of the Greek rite under her rule, to marry. The people in Canada demanded married priests, and their demands were quite imperative, but Rome objected very much to having any of her married priests in America. The result was great disorder. Married priests did come, and there were many charges of irregular living against other priests. This was

the beginning of a process of dissolution of the Greek Catholic Church which has continued to the present time.

At all events, the leaders of the Presbyterian Church decided to give their support to a movement for the formation of an Independent Greek Church in Canada. For many years their own mission work was closely allied with the work of this new Church,

CHAPTER II

BUILDING THE HOSPITAL

At the end of my first winter in the woods, Dr. Bryce asked me if I should like to have a hospital. I was not long in responding fervently to such a question. Besides, I was anxious to have a home for my mother and her niece, who were living in Toronto. The first problem, though, was how much money could we raise? Dr. Bryce could get a grant from the Church of \$800.00, if I could raise as much locally. So I set to work to canvass the district, with the assistance of the Rev. J. C. Madill.

The people were rather sceptical of the value of a little hospital with one little doctor, but if they did not believe much in our scheme they acted like the unjust Judge with the poor widow and gave us something to keep us from wearying them. Before long the required sum was in sight.

The next question was, How much could we get for \$1,600.00? It is to be remembered that this was before the days of the high cost of living, and that we had sawmills within a few miles of us; yet, remember, I wanted a hospital and a missionary's house rolled into one.

Fortune favored us. I secured a site from the Canadian Pacific Railway for a nominal

sum and just opposite the site, in a little cabin, lived Mr. Epenaetus Jones. Mr. Jones was a builder of skill, but not strong on arithmetic. This, fortunately, I did not know. I drew out a plan of a building 30 x 40 feet, two and a half stories high. This was really about the minimum for a hospital and manse combined. Did Mr. Jones think it could be built for \$1,600.00? Yes, he thought it could.

So orders were placed for lumber, and we went ahead. It was late in the fall, and getting the building up was a race with winter. By this time, too, my mother and cousin had arrived and were anxious to get established in permanent quarters. At all events, the building was ready before it grew too cold, and we moved in.

A Happy Mistake

Then came a shock. We said that Mr. Jones' strong point was not arithmetic. We found that the hospital had cost a thousand dollars more than we bargained for. Yet I was not angry with Mr. Jones. Had I known the full measure of the cost I should never have had the courage to start; now we had a hospital and manse combined.

How were we to finance that extra thousand? Dr. Bryce solved the problem. I gave him my note for a thousand dollars, which he endorsed and put in the bank. Thus that debt was paid, for the time at least. Unfortunately, notes

have a habit of turning up at intervals to disturb one's rest, and this one was no exception; it kept coming back, in fact.

However, other forces were at work during these years. European immigration was transforming our Western prairies into foreign colonies, towns and cities. The women of the Presbyterian Church were also making plans and, in co-operation with the Home Mission Committee, surveying the numerous mission fields for possible future activities. As far back as 1899, a group of women had been banded together for hospital work, when they sent out two Christian nurses to Atlin, B.C., where the Rev. John Pringle, D.D., was ministering to twelve hundred miners. What was accomplished there, however, is another story replete with romance, adventure and inspiration.

The Home Mission Committee, through its Convener, the late Dr. W. H. Warden, approached this band of women, placing before it the need of closer co-operation and a broader field of service. Up to this time, within the Church no organization of women existed whose duty it was to assist the Home Mission Committee in its various home mission activities. So, following this appeal, the General Assembly authorized the formation of the Women's Home Missionary Society, and when Teulon, with all its needs, opportunities and responsibilities, was presented to the new organization the proposition received sympathetic and favorable

consideration and the financial burden was no longer a matter of anxious concern.

First Nurse Arrives

Our first nurse was Miss Picken, who remained for a few months and helped us organize. Then I had an accidental infection of the hand that nearly terminated my career. Thanks to the care of Winnipeg surgeons and the prayers of my friends, I recovered but with a considerably damaged hand which put a check on any expectations I might have had of becoming a famous surgeon. When I returned to my little hospital-home at Teulon, our Lady Superintendent had arrived, Miss E. J. Bell, who was destined to give us such wonderful service for so many years. A few months later Miss Mabel Davidson came, also from the East, and this was our nursing team for a long period.

We did a lot of work in the hospital that first year, but our quarters were rather crowded. One room 15 x 20 feet, had to serve as kitchen, dining room and laundry.

From this small beginning, let us look forward for a moment. As the years went by other missionary enterprises became imperative. Nurses were given some hospital training, two school homes were opened, and the home life of the community was greatly enriched.

After twenty-five years of various experiences and unions, the work at Teulon continues to be a centre of Christian influence, under the

direction of and maintained by the Woman's Missionary Society.

It is rather interesting, as a bit of history, to recall the leadership of the Society from those early days of this century. For instance, we find that the following seven Presidents guided its affairs : Mrs. R. S. Smellie, Mrs. Wm. Cochrane, Mrs. A. L. McFadyen, Mrs. John Somerville, Mrs. J. J. Steele, Mrs. H. A. Lavelle, Mrs. John MacGillivray. Three secretaries for the educational work linked it to the Executive Board : Mrs. Edward Cockburn, Mrs. D. Strachan, and Mrs. Colin Young. The hospital work has had only one secretary all through the years, Mrs. H. M. Kipp, who is still the Secretary for Medical Missions in Canada.

A Long and Winding Road

But to return from this short survey of things before and after, to the beginnings at Teulon.

Teulon at that time was a great wood town. There was indeed a family called Wood, rather prominent there, but even that was not the most striking point, for the business of the town was wood, cord-wood and lumber. Ten to twenty thousand cords of wood were shipped from our station every year. The roads in summer were long puddles of mud and water and from a little farther north we heard yarns of teams drowned in the middle of the road. In winter the roads were crowded with great yokes of huge oxen drawing heavy loads of

cord-wood, and big Clydesdales hauling the lumber from the mills in the spruce woods, a dozen miles to the north. How beautiful everything was in the dazzling winter sunshine with trees and bushes sparkling and snapping in the frost! Long icicles hung from the mouths of the animals and shorter ones from the moustaches of the men, while the bodies of the beasts seemed covered with white lace curtains of frost condensed from the moisture of their breath.

Away to the north-west stretched in a winding course the great colonization road that twisted its way around lakes and sloughs for seventy or eighty miles, first through the Swede country, then past the Frenchmen, next by way of the curious agricultural colony of the Jews. Then followed Ukrainians closely settled for thirty miles, a tail of the colony that stretches down to Teulon. Beyond that lay other groups.

Two Days by Ox-team to the Hospital

Patients have come down to us in the dead of winter by that road for seventy miles, travelling by ox-team for two days and two nights.

Yes, the winters were cold, but it was even worse to tackle that road in summer. When we travelled it with our light buggy and team of ponies, we passed ox-team after ox-team stuck in mud-holes, laboriously unloading, prying the wheels out with poles, and encouraging the oxen to a brave effort to get on to higher ground.

Then they would load up again and plod on to the next mud-hole.

Would we have believed had any one told us that within our life time we would speed through that country in motor cars? Twenty years later we were a little alarmed for fear the country should dry up too much. Such an effect can be produced by a few ditches:

Our little hospital really was getting crowded; so something had to be done. The ladies of the Missionary Society decided we were entitled to a larger building and my mother and I thought it would be better for us to have a home of our own. It was clear that there was plenty of work to be done, so we might as well settle down to it. Mother disposed of her home in Toronto, and we built our house alongside the hospital in the fall of 1905. At the same time the Board of the Woman's Home Missionary Society provided the means for additions to the hospital so that we could accommodate fifteen or more patients. A large verandah added much to the appearance of the building and later came much needed water systems and steam heating.

CHAPTER III

BEGINNINGS OF THE EDUCATIONAL WORK

Quite early in the work of the hospital our nurses became interested in some of the child patients and wished for an opportunity to do something for their education. Some of these little Ukrainians were very bright and attractive and the hearts of our women workers went out to them. As soon as there was accommodation enough in the hospital, two or three children who had come in for various ailments, were kept on as little helpers and sent to the village school. My mother did the same in our home, so that by the end of 1905 we might claim that we had the school home side of the work started with four or five children. As the children seemed to take kindly to study and developed pleasing personalities our minds gradually opened to further possibilities.

Why Not a School Home?

It was almost impossible to get English-speaking teachers to go into the heart of the foreign settlements and live under the exceedingly primitive conditions found there. Why should we not therefore undertake to fit a number of our promising Ukrainians to be teachers

and leaders of their own people? Could we not get the Church to co-operate with the public school in this matter, by providing residences for the children in suitable places? The school could give the children technical knowledge; the homes would give them some understanding of the inner life and the mental and spiritual attitudes of the English-speaking people.

But this scheme brought us face to face with two different problems. We had to persuade the Church to sanction the plan, and to persuade our local School Board to co-operate with us, for, of course, we could not bring in numbers of children from outside and dump them on our school district without showing how their education could be financed without extra cost to the local ratepayers.

Our hardest problem was with the Church. After the Provincial Government had taken over Dr. Cormie's schools, it was decided that henceforth the Church would leave the matter of education strictly to the Government and give no countenance to any scheme that might give comfort to the advocates of separate schools.

From our side, we continued pointing out that we were not proposing to compete with the Government schools but to supplement their work with something they could not furnish. We had no difficulty in securing the sympathy of the ladies of the Woman's Missionary Society, but we labored for many years with the Church Boards before we could get their

permission. Fortunately Dr. Arthur, in Wakaw, deciding that he would wait no longer, went ahead and erected a building for school home purposes, on his own account. The Home Mission Committee then yielded, and as the women of the Missionary Society were ready and waiting, our Boys' Home promptly became an accomplished fact. Building operations were begun in the fall of 1911, but the Home was not opened until January, 1912. The Girls' Home followed six years later, in 1918.

After some preliminary trials, Miss Beveridge, who had been a nurse in our hospital for two years, undertook the task of matron for the Boys' Home, in the spring of 1912. Mrs. Freeland, a sister of Miss E. J. Bell, has been matron of the Girls' Home from its beginning. Both these ladies are still in charge of the institutions, and a considerable group of graduates of our School are rising up to call them blessed.

Beginning in a Box-Car

The other side of our problem, the local preparation to accommodate these children in the Teulon School, is another story. My friend, Mr. MacKinnell, now our local member of the Legislature, recalls the time when a school was started in Teulon in a box-car. My memory does not go back so far, for when I came here there was in the village a one-roomed school of the ordinary country type. After a time this building becoming too small, there was a proposal to build a two-roomed school.

This proposal worried me, for a two-roomed school would soon also be too small and I was dreaming of Children's Homes for youngsters from outside. At the opportune moment, Mr. MacKinnell came forward with a scheme to start a Presbyterian Church in Teulon. We already had a Methodist Church and for various reasons I did not want a Presbyterian Church there at the time, chiefly because it would mean disagreement with the other Presbyterian Church in the country, three or four miles off. But if we could raise money for a church, why could we not raise money for a public hall that could be used, if needed, for school purposes? I suggested to Mr. MacKinnell this amendment to his scheme, and he immediately saw the point. We organized the Teulon Social Service League and by agreement with the School Board built a hall on top of the school. This was in the year 1908, or four years before we got our first school home.

Of our plans for financing that hall I shall say nothing except that they involved a good deal of patience on the part of our creditors for the last of the debt was paid only a few years ago. But we had our hall, owned by a separate, public-spirited body, even if it were built on top of another building!

The School Keeps Growing

Just before this time we had been fortunate in securing a gifted teacher as our principal, in

the person of Mr. H. D. Cumming, under whose guidance the school shortly attained the reputation of being one of the best in the Province.

In a few years the school population expanded so that a room had to be provided in the hall. A little later when another room was needed the School Board bought out the Social Service League and took over the hall. The League promptly erected a new hall close by on its own property. In another year or two the School Board found it necessary to rent the new hall for school purposes, until 1917, when another school had to be erected, our present high school.

For a few years the hall was not needed excepting for concerts and public meetings, but lately it has been required again for a school room. In addition to the fifty children brought into the district by our Homes, we have a Consolidated School District, with five vans conveying children from the surrounding country, while a number come in by train every morning and go back in the evening. The little school that began in a box car has now ten teachers and three hundred and sixty pupils. As our village has only six hundred inhabitants, we may say that education is its principal industry. Yet if we had not had that hall in reserve we could never have induced the ratepayers to erect accommodation for so many from outside.

CHAPTER IV

EARLY DAYS

It is curious that after many years of work the experiences that are freshest in my mind are the experiences of the earliest years when everything was novel and interesting. We rather enjoy taking visitors around our district for to them things are new and their eyes discover fresh interest in things that to us have become commonplace. Yet, after all, our part of the country is turning into an old settled district and the days of the opening up of roads through the forest cannot return.

Pioneer Homes

Then we had the spectacle of several nationalities, each in its own way meeting the problems of the new life. A few miles from us the Icelanders had already found a new Iceland along the lake. The men occupied themselves with fishing as in their old home; small clearings gave pasture to a few sheep; the women spun the wool and did much towards the clothing of the family.

The Ukrainians, too, had not altogether forgotten their primitive arts, and this gave them a great advantage over English and Scottish settlers in trying to make homes in the wilderness. In fact, in some ways, they could get

along even better than our Canadian backwoodsmen. The first Ukrainian settlers who came to us were mostly very poor people with little money, and what is more to the point, they knew how to get along with little. A man and his wife could into the bush with an axe and a spade and little more, and make a home for themselves. Trees had to be cut down and shaped into logs for the walls of a house, smaller trees were cut for rafters, and the tall swamp grasses made an excellent thatch. Then clay from the sub-soil was mixed with water and chopped straw and puddled together to make a substance something like that used by the Children of Israel in making bricks for Pharoah; with this the walls of the house were plastered thickly, outside and in. It was a much warmer house than English folk would build out of sawn lumber, and it cost nothing but the labor. The stove could be built of a framework of willow twigs plastered over with the same composition of clay. Wonderful constructions some of these were, like little houses inside the big houses! Some stoves would have several fireplaces and the tops served as beds for the children.

Doubtless our own forefathers of a few centuries ago lived in just such houses and had just such ways of living. They certainly were very suitable for people without money, trying to make homes in the bush. The chief objection, from the medical standpoint, was that no provision was made for ventilation. The windows

were very small and usually could not be opened, and a very little fuel burned in those stoves would keep the place like an oven.

In summer the baking was done outside, in large clay ovens raised on platforms. A fire built inside the oven heated the massive clay walls. When these were heated sufficiently, the hot coals were raked out, and the bread put in to bake. In studying the problems of the new settlers, what attracted me in such devices was the fact that people without money could in such ways make themselves fairly comfortable without going into debt, for debt is very likely to mean ruin to the new settler. But, however much I admired some of these practical contrivances, I had to withhold admiration for the ideas of the newcomers on matters medical and sanitary.

Primitive Medical Ideas

Years ago, when I started practice in an English-speaking district, I noticed that the wise old ladies of the neighborhood had very decided opinions on medical matters; but they were the opinions of a previous generation of medical men. Among the Ukrainians I met wise old ladies with opinions dating generations further back.

In the first year no diphtheria antitoxin could be obtained readily, and we saw some tragedies. One of my first experiences was being called to a Ukrainian home when the disease was raging. It was a little log cabin,

about ten by fifteen feet. All one side was taken up by a bed and a large clay stove. One child had died and was laid out, with candles burning. Four more were sick, and crawling over the bed and over the top of the stove, gasping for breath. The place seemed filled with the stench of the disease and was crowded with neighbors watching the children's dying agonies. I had no antitoxin and could use only old fashioned remedies. I was very thankful that two of the children recovered. One had died of the disease two weeks before, so out of six children in that home only two were left.

A Life Saved

Another case that sticks in my memory is of a poor woman I was called to see far away in the woods. For the benefit of medical readers I may mention that it was a maternity case with a transverse presentation of 'four days' standing. I had no instruments to deal with such a case and immediate action was necessary. I heard of a German blacksmith five miles away, and drew a pattern of an instrument I wanted. One of the Ukrainian men jumped on a horse at ten o'clock at night, with the pattern. He had to break roads through the snow in the bush for that five miles. The astonished blacksmith was wakened out of his sleep and at first thought the man was crazy, but finally was induced to light his forge and do the work required. By midnight the man was

back with the instrument. One of the Ukrainians gave the chloroform and others assisted. Our technique was nothing to boast of, but God was good to us. The operation was successful and the patient recovered.

Afterwards when I could have a nurse along with me on many of these trips, to render skilled assistance in such emergencies, it was a great help in the work.

High Mortality Among Pioneer Mothers and Children

In watching the life of the pioneers in a new country one is impressed by the great number of children that are born, but one is also impressed by the terrible mortality, both of children and of mothers. Often have we been called in haste to some maternity case anywhere from ten to forty miles away to find the mother either dead or dying when we arrived. In those early days there were no telephones, and we could walk almost as quickly as we could drive, for the roads were trails through swamps or over stony ridges with stumps still where they had grown, although the trees that formerly crowned them had been thrown to one side. After waiting a day or so to see if everything would come all right of itself, another day would be spent walking out to tell the doctor, and still another day for the doctor to get there, for at the beginning night travel was almost impossible.

Nurses and doctors, fresh from the immaculate wards and elaborate antiseptic technique of modern hospitals, find themselves puzzled by the conditions under which they have to work in new districts, especially among people of such ancient, primitive ways as the Central European settlers. Yet, between ourselves, the early Canadian settlers of the prairies—the Kildonan folks of whom we are so proud, and all the rest—had to live in very much the same way. Many an English-speaking family a generation ago, or a little more, was living in a house of sods with an earthen floor.

Yet, if you come to a cabin with a mud floor, and find the bed merely a rough box with some not over-clean straw and no bed-clothing but one or two sheets, the dishes so few that the family have to take turns in eating, nothing in which to wash your hands but an old granite wash-basin with holes blocked up with rags, and you have to perform an operation there—well, you just have to trust in Providence and make the best of it!

Afraid of the Hospital

At first the people were terribly frightened at the idea of coming to a hospital. There is one advantage in planting little hospitals out in rural districts; it gets the people used to the idea, and after all the little hospital is not quite so awe-inspiring as the big one. It is most unfortunate that people who dread hospitals will,



DOCTORS AND NURSES, TEULON

(Left, Dr. Hunter; right, Dr. Goodwin)



IN THE CHILDREN'S WARD



THE UNITED CHURCH HOSPITAL, TEULON

after all, come to the hospital when they are dying; they die there and of course their friends are more afraid of the hospital than ever. But by degrees we get hold of a few patients that we can really help and the people begin to realize that, after all, the new ways are better than the old. The public schools, of course, are all the time exerting a powerful influence. An understanding of the value of cleanliness, of fresh air, and so forth, along with the modern views of the nature and origin of disease, gradually spreads among the people. In fact, many of the younger generation of Ukrainians are every whit as up-to-date as any of our Canadian young people.

I asked my old comrade, Miss Bell, to give some of her impressions of the early days. I wish she had written more, but her few words are bright and good to read.

Memories of Early Days, by Miss E. J. Bell

"I love to allow my thoughts to wander back to the pioneer work at Teulon, when all was new to us, and all new to the strangers within our gates.

"How bracing the Manitoba air! How long the daylight! The walks around the hospital grounds in the wee sma' hours when my patients were in the land o' dreams! All this comes to me with very sweet memories.

"In the exhilaration of new work, such things as no paint, no water in the building, no sanitary conveniences, and great lack of room

and equipment, were forgotten. As our friends north of us began to have confidence in methods and means of treatment and healing, our work quickly increased. Emergency operations were frequent, and cases of an infectious nature with us at the same time! Yet all were cared for and safely brought through the various stages of their illness.

"Soon more equipment and more room became a necessity and our Board of Ladies were ever our friends, always ready to champion us in our difficulties. So, in time, we had a very cozy and creditably equipped hospital, but in the interval many patients came to us, forty to sixty miles by ox-team, some wrapped in rabbit skins and some in old quilts, nearly all very, very ill and sorely in need of treatment, and many were the exclamations of gratitude as we were privileged to nurse them back to health in clean, wholesome and happy surroundings.

"What delight there was in long drives through the woods when the singing of the birds and the blue sky and bright sunshine helped us through the hard places! No paved highways! Lonely homes—babies sick, fathers away, mothers alone! These hailed our doctor with delight, and I have no doubt his praises were sounded afar when he was able to bring back to health many who had felt that life was slipping away. Many days were spent in the colony, and many folk cheered and helped, and so were

your workers, for joy in service has its own reward.

"Then the early educational work—the children—how naughty and noisy at times, but after all the joy of loving them, and of being loved and of so influencing some young lives as to help them to become better men and women is compensation sufficient."

CHAPTER V

RELIGIOUS MOVEMENTS AMONG THE UKRAINIANS IN CANADA

We have already mentioned that the religion of the Ukrainians who came to Canada was not in a stable condition. Some belonged to the Greek Catholic Church, a hybrid between the Greek and the Roman Churches; others belonged to the Orthodox Church of Russia. Some were becoming very radical in their religious views. It is also to be remembered that at reformation times both Poland and the Ukraine very nearly became Protestant, in fact were Protestant for short periods. Among the educated Ukrainians this has not been forgotten. Further, in the Russian Ukraine there are millions of Ukrainian Baptists converted from the Orthodox Church through the indirect influence of German colonists who settled in their country. The Germans were not missionaries but the Ukrainians who worked for them took notice of their ways of living, absorbed their ideas and spread them among their own people.

Helping Fellow-Christians

The Presbyterian Church, in undertaking mission work among the Ukrainians, in no sense regarded it as a mission to the heathen. They

knew that in the past the mass of these people had been deliberately kept in ignorance and servitude by the authorities, both political and ecclesiastical. Entertained by elaborate and gorgeous rituals, the people had received but little instruction except in the virtues of obedience. Ukrainians complained to us that their priests would say to them, "If you don't do just what I tell you, you go straight to hell." This, of course, is a style of dealing with people that is a hang-over from the days of serfdom, but people in a free country soon refuse to tolerate being spoken to in such fashion.

We are anxious that Canada shall remain a free country and that it cannot be if large masses of its people live in a state of spiritual terrorism. We wish this country to be a good country for our own children to live in, and also a good country for Ukrainian children and all other children. To adopt Lincoln's words, "Our country cannot remain half-slave, half-free." It must be one thing or the other.

It seemed clear that there were many among the Ukrainians who had come to this country in hope of finding greater freedom, not merely in the political sense but in the spiritual sense as well. We desired to help these seekers after light and while it was not our intention to force our particular form of Christianity on the newcomers, we did want to bring this about, that if they chose to remain Catholics or Orthodox

they would have to be intelligently Catholic or Orthodox.

We wished also to bring about a condition of affairs where Greek Orthodox, Catholic, and Protestant could sit down together and quietly discuss religious problems intelligently without losing their tempers. We did not want Canada to develop into a new Austria or a new Ireland, with separate nationalities and faiths mutually distrusting and hating one another.

"The Independent Greek Church"

As was mentioned before, the Presbyterian leaders agreed to support an independent religious movement among the Ukrainians known as the Independent Greek Church. About twenty young men entered the ministry of this Church, receiving ordination from a Bishop of one of the Eastern Churches. These men were assisted financially on condition that they would encourage the people to read the Bible, and explain to them the viewpoint of evangelical Christians.

This movement made a tremendous sensation for a time. With very few exceptions the new clergy were steadfast and honorable men, although the education of most of them was not very high; yet the experiment was rather too complex for a great democratic body like the Presbyterian Church to handle. The leaders were educated under strong Protestant influence and soon some of them began to say, and

do rather radical things, criticising the old orthodox forms and ritual, and attacking the old doctrines. Although the Eastern Orthodox Churches are as hostile to Rome as are the Orangemen, yet their religious views are of the same type as those of the Anglo-Catholics.

In this new experiment the Presbyterian leaders were in a delicate situation. They really did not wish to induce the mass of the Ukrainians to turn Presbyterian; this they knew to be impossible in any short space of time. They did want the Ukrainians to study the Bible and to give serious consideration to the arguments in favor of the evangelical interpretation of Christianity, yet they saw that for years to come the religious feelings of the majority would demand their ancestral form of worship.

But how long would old-fashioned Presbyterians, brought up to regard all rituals as the "mark of the Beast" continue to furnish money for the support of a ritualistic Church?

The leaders of the Independent Greek Church were in similar difficulty. The Presbyterian Home Mission Committee gave only a very small grant and the clergy were expected to receive the balance of their salary from the people. But the Ukrainians were accustomed to a State-supported Church in the Old Country. They had paid heavy fees for baptisms, funerals, marriages, for masses for the dead and priestly blessings of one sort and another. They had never learned to put their hands in

their pockets to pay the minister's salary, yet under Protestant influence the people were learning that Protestant ministers baptized and buried people without charge, that masses for the dead and priestly blessings were useless. The consequence was that our friends, the ministers of the Independent Greek Church, soon became entirely dependent on us for their salaries and our Home Mission Boards could not understand why this was so.

Another and still more formidable difficulty arose. We have stated that the Greek Catholic Church was originally a hybrid institution intended to gradually lead the Ukrainians over from the Orthodox Eastern Church to the Roman Catholic Church, and still more intended to change the people from Ukrainians into Poles. Of course, the Catholics promptly accused us of having similar purposes and a tremendous storm of invective was hurled at the Independent Greek ministers. They were called Judases, traitors, and hirelings of the English. The people were told that the whole object of the Protestant mission was not religious but political; that its real aim was assimilation of the Ukrainians and "swallowing them up in the English Sea."

For centuries the Ukrainians have been struggling against assimilation by the Poles on the one side, and the Russians on the other, so they were very easily roused by such a cry. The Independent Greek clergy, powerfully

assisted by the "Ranok" newspaper, put up a tremendous fight. There was great heat in the controversy, but also considerable light. The people received much free education on the good and bad points of both Roman Catholicism and Protestantism. Many stopped paying fees for masses for the dead but unfortunately they did not begin paying the salaries of their clergy in the way required when churches are not supported by the Government.

Ultimately, the position of the Independent Greek Church as a subsidiary of the Presbyterian Church became impossible. Its clergy had become Protestant in sentiment while the mass of the people were still ritualists, so ultimately the clergy had to come over into the Protestant Church.

"The Ukrainian National Church"

A large part of the Ukrainians were determined not to submit to a Church that was a subsidiary of another foreign group, for the Greek Catholic Church was the creation of a deal between Rome and Poland, and in this country its financial backing came from the French-Canadians. So, another group of young men organized a new Independent Greek movement, known as the Ukrainian National Church. This was to be supported by the Ukrainians themselves, and not dependent on Romans or Russians or Poles or Frenchman or Scotchmen. Ever since the flag of our Independent Greek

Church was merged in that of Presbyterianism, this new Ukrainian flag has been flying, and it certainly has been intensely nationalistic. Some of their young and enthusiastic emissaries came to our school at Teulon to make sure that we would not succeed in "assimilating" our young charges.

That word "assimilate" has a terrible significance to the Ukrainian patriot. He understands that the lion assimilates the lamb when he eats him, and is resolved that his people shall not be assimilated in that way.

Adventists, Russellites and Pentecostalists have also played their parts in inducing the Ukrainians to study religious questions and now the Marxian Socialists are carrying on a propaganda that for enthusiasm, brilliancy and understanding of human nature leaves the work of all the churches far in the rear.

A Religious People

I believe that the nature of the Slavonic race is profoundly religious, and I cannot believe that atheistic and nationalistic doctrines will permanently satisfy them. The Bolshevik doctrine has no faith in slow progress; it thinks salvation can only come to mankind by violent revolution. Yet, so long as the majority of our people are in a reasonably satisfactory economic condition there is little risk of their attempting any violent upsetting of the social order. But

should there be too large a migration of poor people into our country, without satisfactory provision for their employment, just remember that there is no corner of the West to which the seeds of Bolshevism have not reached.

CHAPTER VI

OTHER WAYS THAN OURS

In those years, now receding into the distance, we had the opportunity of frequently joining in the services of the Greek Church. Were not the ministers of this New Greek Church our friends and allies? So, under their guidance, we were led to some understanding of the forms of worship and habits of thought of that ancient faith.

The Cross With Three Bars

The architecture of the Eastern Churches seems strange at first, with their bulbous domes and their brilliant colors. The shape of the church, too, is different, for it, like a Roman church, is in the form of a cross, but the Eastern cross has all four arms equal while the Western cross has one arm—representing the upright end that rests on the ground—much longer than the others. On top of the building is the very curious Greek cross with three cross bars, one of them leaning at an angle.

Naturally, we were curious to know the meaning of these three bars, and our friends were ready to explain. The central cross bar we knew was the ordinary cross bar of the Roman cross. The short bar above was also easy of

explanation—it represents the board on which Pilate had written, "Jesus of Nazareth, the King of the Jews." But what about the lower bar that looks as if some accident had happened to knock it askew? Regarding this we received an interesting bit of information. It seems Scotland has no monopoly of St. Andrew as her patron saint. He is claimed also by Russia, and by I know not how many of these Eastern lands. Of course, everyone knows that the cross on which St. Andrew was martyred had a shape of its own, two bars crossing one another at an acute angle, X. Thus is the mystery explained, that leaning bar is the result of superimposing the Cross of St. Andrew on the Roman Cross.

Entering the Church

Inside the church one is struck by other things. Especially one notes a display of gorgeous colors, the amount of the gorgeousness depending on the income of the congregation. The Greek Church has not expunged the Second Commandment of the Decalogue as the Roman Church has. In the Greek Church no graven images are seen, but there are sacred pictures, "Ikons" they call them, using the Greek word.

Again, we note an absence of chairs, excepting that we, being distinguished visitors, are provided with chairs kept for such occasions. The priest stands, his assistants stand, and the congregation stand, throughout the service. However, the members of the congregation have

an advantage over the priest, if they become tired standing they can go out to sit on the grass and smoke a cigarette or two, and later come in at their leisure, if they so desire. - But the priest and his helpers must go on and on. I am told that the original Greek ritual lasted for five hours, but in this degenerate age it is gradually getting shortened. This reminds us that our own forefathers used to listen to sermons two or three hours long and to prayers of an hour in length. So, often in watching these people, the feeling comes over one, "These are just some of our forefathers of a few centuries back, come to life again."

~~Yet~~ there are other customs that suggest a still greater antiquity. When the older people enter the church they cross themselves devoutly, their lips move in prayer and, kneeling on the floor, they bring their foreheads to the ground. This is an expression of humility that is certainly not Western. I gravely doubt if the Slavonic ancestors of these people practised it. It recalls pictures on the Assyrian monuments of the obeisance of captives before their conquerors and of slaves before their lord. Perhaps the custom came through the Persian Empire, was imported into Europe by successors of Alexander the Great, was adopted by the Emperors of Byzantium and, at last, came to the Church of the Ukraine and Russia; now we see the last echoes of it dying out on Canadian soil.

A Majestic Service

The services of a ritualistic church move along majestically, whether or not there are hearers. The priest is needed and one or two to make the necessary responses. The members of the congregation come in at any time, perform their own private devotions, and go out at their pleasure. All these things are puzzling to a Protestant, until he comes to understand that this is a different world of thought, with other preconceptions and ways of thinking. As the grand ritual moves steadily on, one soon sees that if there is any appeal to the audience, it is addressed to the emotions entirely and not at all to the reason. Indeed, there is probably some intention to switch the intelligence out of action.

But there is another and deeper meaning in the actions. In a Protestant church the whole purpose of the service is to produce a spiritual influence on the minds and hearts of the congregation. Two kinds of people stand between man and God—the prophets and the priests. The prophets have their faces turned towards the people and deliver to them a message from God. The priests have their faces turned away from the people and are leaders of the people in the effort to move the pity of heaven. So, the religion of these people from the East is almost altogether of the priestly sort. That great church service that goes droning on, in the

eyes of the congregation is a powerful spiritual machine that is charging the electric storage batteries of heaven with power to be used in drawing sinful mortals away from the torments of hell and the pains of purgatory. The intoning of the priests, the whispered prayers of the people, are alike contributing to that store of saving energy. It is a conception of religion akin to that of the Thibetan Buddhists when they write thousands of prayers on paper and put them in barrels that are turned mechanically by streams of water. The theory underlying all ritualism is that machines can be devised for storing up spiritual merit and that material objects can be charged, electrically, as it were, with spiritual powers.

Seeing that ritual carried out in a little country church, one could realize what its grandeur might be in some great cathedral of the old world, with trained singers and thousands of worshippers. The Roman ritual pales before it and the Anglican becomes almost invisible. Such a ritual befits a mighty empire whose subjects are to be inspired, not to reason why, but only to do—and die.

I do not love ritualism, yet if I were ever to become a ritualist I think I should prefer the Greek Church.

CHAPTER VII

ON SYMBOLS

One thing especially noticeable to a Protestant who undertakes to study the ritualistic type of religion is that the latter makes far greater use of symbols than we do. In a devout Protestant home one sees illuminated mottoes on the walls; these consist of texts of scripture surrounded by flowers. In similar Roman Catholic homes, one sees pictures of Mary and Jesus, each with a red heart exposed on the breast and pierced by a sword; these also are surrounded by flowers. In both cases the idea meant to be conveyed is that of vicarious sacrifice, but in the one case it is presented by a picture; in the other by a form of words. Of course, the Protestant form is more suited to people who have learned to read and are accustomed to the use of the Bible. It may also indicate that Protestants are intellectual and ritualists of a more sensuous type, though I doubt if this is the true explanation.

Symbols of Suffering

Another striking thing is that the ritualistic forms of religion seem to be largely cults of suffering. Their devotees find merit in doing painful things and delight to dwell on the more

agonizing episodes of the Saviour's life. I visited one of our Independent Greek priests over twenty years ago. Evidently he still had this old attitude, for in his dining room he had painted a picture of the dead Christ in the tomb; simply a nude corpse in a cavern was all it appeared to be. It reminded one of the skull presented at ancient banquets as a warning of the inevitableness of death. Yet I confess I did not care to have that picture facing me while eating my dinner.

Although our forefathers of reformation times distrusted all pictures and images, one suspects that their theology was almost as gloomy as this. On thinking back we begin to realize that our Western religion is changing and becoming more a cult of what Professor James called "healthy-mindedness." Our modern teachers tell us that joy is a tonic and that pain and fear and such depressing emotions poison the system. Although we must still recognize the enormous debt the world owes to its martyrs and though self-sacrifice for the good of others remains our highest ideal, we would rather get to work on something useful that will help mankind than torment our souls by the contemplation of agonies.

But to return to our talk about symbols. A few years ago one of the lay brothers in a small monastery was sick, and I was called to see him. The worthy Jesuit Father at the head of the monastery entertained me hospitably,

and, incidentally, showed me a picture of the altar of a new church in another district. He regretfully remarked that his district was so poor it would be a long time before they could have such an altar. He was a hard and faithful worker, although along very different lines from mine, yet I could sympathise with his feelings, for I knew the poverty of the district and evidently that altar meant much to him. Doubtless, he would cheerfully work a lifetime to secure such an one. It was surrounded by many symbolic objects which to me meant no more than any group of bright colored objects such as an Australian Bower bird might collect about its nest.

The Value of Symbols

Could I understand what those objects might mean to that priest? Yes, I have one or two clues. For instance, I have a few old coins and a coin collector does get a little thrill from looking at a coin that was playing its part in commerce in the time of Augustus Cæsar or Alexander the Great. Then, I have belonged to secret societies and in their rituals symbolic objects play a considerable part; perhaps here one should lay the emphasis on "play." The objects and acted parables of these societies are meant to impress on the members the moral duties of friendship, mercy, benevolence and so forth, yet it is doubtful if the objects employed for these purposes are regarded with any

more reverence than is felt, let us say, by the kindergarten teacher for the tools of her profession. In the case of our priest, however, these objects were evidently regarded with deadly earnestness. Not only were they used for teaching a religious lesson, they had become in themselves filled with sacredness.

Now in the way of thinking in which I was brought up, matter is simply matter, and spirit is spirit. Matter may be taken up and used temporarily by spirits in their course, just as a carpenter takes up his tools and lays them down, but I have seen no evidence sufficient to make me believe that matter itself becomes imbued with spiritual powers.

There is, of course, an association in the mind between objects of thought that have been united in our experience. The church in which we have seen visions of heaven, the home where we have enjoyed the highest happiness of earth, do indeed, through association, acquire a certain sacredness, but though this is simply a transferred emotion that may be harmless, it may, on the other hand, lead to grave confusion of thought.

In the Greek churches we see the priest going around with an old wooden crucifix and the congregation devoutly kissing it. That cross has been kissed by thousands, nor has it ever been disinfected. Many of the worshippers would, no doubt, be shocked by the suggestion that it needs disinfecting. Yet what better is

this than the practice of Hindus who drink the Ganges water, water sacred but filthy?

Symbols Become Snares

It will be remembered that when the Children of Israel in their wanderings were attacked by serpents, Moses was ordered to make a brazen serpent and, on looking at that serpent, the bitten ones were healed. Many years afterwards this serpent became a snare to the people and had to be destroyed. The symbol had become a fetish.

In the same way those who have caught the spirit of the New Testament writers realize that among many ritualists the same thing has happened with the crucifix and other religious symbols. These things may be harmless so long as we understand them as symbolism, but if we let them become fetishes, religion at once loses its spiritual character and becomes a science of magic. Such are the thoughts that run through our minds when our Catholic friends ask us why we do not have the cross on our Church buildings. We do not really object to the symbol, at heart we reverence it, but we are fearful of it being turned into an instrument of magic.

CHAPTER VIII

DIFFERENT POINTS OF VIEW

The life of Canada and of the United States until recently has been pioneer life, a life where strong men and women have been grappling with nature in new lands. The prizes have gone mostly to people of initiative and strong individual character. The dependence of the individual on society has been less realized than in older lands, and in consequence our religion has had a strong individualistic trend. The emphasis until recently has been laid on individual salvation and the relation of each soul to God.

But when we try to understand the people who have come to us from Europe, we soon find that their underlying conceptions of religion are fundamentally social in some form. As far as their relations with the spiritual world go, they look for salvation from eternal penalties through the instrumentality of the Church. The idea of religion as a force for the betterment of life on earth is little understood.

On the other hand, the conception of the Church as a necessary instrument for making the people loyal to the Nation is dominant in all places where they have Established Churches.

The Union of Church and State

In Canada our histories tell us of a time when the Anglican Church was established in



NEWEST CANADIANS, TEULON



MATRONS AND ASSISTANTS.



PRIMARY CLASS, KOMARNO. THE TEACHER, A. HUMINY,
A FORMER PUPIL IN THE BOYS' HOME



THE DOCTORS' HOME, TEULON

what is now the Eastern part of Canada. This doubtless was meant to secure loyalty to the British Crown, but the only result was dissension among the people. We have seen similar history in Ireland. The mass of the Southern Irish hate Protestantism because of the attempt of the English to force their national Church upon Ireland.

In Orthodox Russia the clergy were simply regarded as a division of the government police force. In Poland with its intense national spirit the Roman Catholic Church was one of the organs of Polish patriotism. In parts of the Ukraine under Poland the situation was very complex. The Greek Catholic Church was a compromise between the Roman Catholic and the Eastern Greek Church. The Poles constantly sought to Romanize the Ukrainians and at various times the Roman Church has tried to stop the marriage of Greek Catholic priests. But the Ukrainians clung desperately to the custom of married clergy as one of their most valued privileges. These married priests repaid them by being as a rule very loyal to the popular interests as opposed to the interests of the Polish landlords and of the Roman Church.

Just here is seen the real reason of Rome's demand for the celibacy of her clergy. Married priests belong to the people, they feel as the people do and have interests in life such as other people have. The celibate priest is cut off

from the people and belongs, at least in a far greater degree, to the army that serves the head of the Church.

Race and Religious Loyalty Identified

We notice a certain difference of viewpoint that leads to much misunderstanding between Canadians and Ukrainians. The Ukrainian distinguishes between two things, race and nation. Because our race is the dominant race in the Empire, we are apt to identify the two, and of course our word, "nation" comes from a word meaning race. But if we speak of the nation as the government, we see at once that there is a great difference between the expressions English race and English government. The Ukrainians have been used to other races governing them and considered that as something to be resented. When we talk of the Canadian nation here in Canada we mean that all the people who inhabit Canada have joined together to rule the country for their mutual benefit. When the newcomers come to understand this, there is no further doubt about their loyalty.

It is not easy for them to get away from the idea that they ought to be loyal to their ancestors' form of religion. Evangelical missionaries have met this argument in the following way. They have pointed out that the English-speaking people have invented binders, threshing machines and various useful things which the

Ukrainians have adopted as being far superior to the old sickles and flails. Then they point out the great strength both of individual and national character that has been given by the Protestant religion to the Northern peoples and ask why the Ukrainians should not accept improvements in religion as well as improvements in machinery.

After studying the Central European peoples and their ideas, we begin to realize that they have a good deal in common with many people from the British Isles. In fact some of the views of our Anglican friends that had puzzled us begin to be more comprehensible through a study of the Ukrainians.

Loyalty to the New Land

I notice that the hymn that appeals most to our Ukrainian boys in the Home is Kipling's Children's Song, beginning,

"Land of our birth, we pledge to thee
Our love and toil in the years to be."

So it strikes me that the spirit of loyalty to one's land and people, that seems ingrained in their race, may be successfully grafted on the new Canadian land and the many rooted race that is to develop here.

I read, long ago, an account by a Canadian lady who attended the Anglican Church when visiting in Vienna. This church existed for the

benefit of the British Embassy and stray English visitors. The officials of the Embassy were present and took part in the ritual reverently enough, but when that part of the service was over and the clergyman went in to the pulpit to preach, they all took their hats and hastened out. The lady was shocked, and when I read her account, I was also shocked. With Protestants the sermon is the centre of the service, and the minister is a prophet of God with a message to us.

Of course, I do not think for a moment that this story represents anything of common occurrence in the Anglican Church, but there must be some significance to it. After getting acquainted with the Ukrainians, I found that, for their older folk, at least, the ritual is the important thing; only a very clever orator could secure much attention to the sermon. In fact, sermonizing they called "poesia," which is the same word as our poetry. Here one remembers some very stern old Presbyterians who would sing nothing but the Psalms of David. These, to them were the works of God, while our modern hymns were merely the work of men.

Yet this is not the whole meaning of that incident in Vienna. What did these young Britishers mean by running out before the sermon? Let us suppose we can answer that by saying they did not care for the preacher. Why then did they attend the ritual when the same man was officiating as priest? The answer is

that these young men were not there out of respect to religion itself, but to their national religion. The ritual of their Church was a symbol of their loyalty to their nation, it belonged to the same category as the national anthem and the national flag. Respect to all of these was a patriotic duty, but the minister's sermon was only the minister's private opinions. They were under no obligations to listen to these.

In a hymn of Kipling's, there is a line that speaks of,

"The truth whereby the nations live."

One wonders just what the exact meaning of "truth" was in the writer's mind, for "truth" has two meanings. One is "reality"—what actually is, whether we like it or not, whether it be good or evil; that is the scientific meaning of truth. But there is another meaning—that which it is good and wholesome and useful for people to believe.

When John wrote : "The truth shall make you free," I think there was no doubt in his mind that the two things must always coincide, that we need not be afraid of the realities of life, that we need not be afraid to know the truth. But when people turn politicians and religion has to serve the interests of politics, orthodox truth does not always coincide with reality and truth becomes that which it is desirable that the people should believe, desirable, at least,

from the standpoint of the governing class or of some class wishing to govern.

I recollect a professor recently from Europe who was trying to persuade my editorial colleague, Mr. Bychinsky, to give up this evangelical campaign. Mr. Bychinsky urged that the evangelical faith was best for the people, in giving them the strength of character they needed. The professor said that might all be true, but it was not the most important thing at the present juncture.

In his view, Ukraine had no friends, Russia denied her existence, and so did all the surrounding countries, but a time might come when it might suit the interests of the Vatican to have a free Ukraine, providing Ukraine were Catholic. This, of course, is the reason why some eminent Ukrainians support the Greek Catholic Church in spite of its record as an instrument of their enslavement by the Poles, and in spite also of the fact that many of them have no real belief in the moral value of religion.

CHAPTER IX

THE SEAMY SIDE OF PIONEER LIFE

At Teulon we had the chance to study, at first hand, many of the social problems of a new settlement. Some of the land in our part of the country was excellent and there were a few really successful farmers; other districts were rocky or swampy, or both; some parts were almost desert; but the lines of the government survey ran north and south and east and west, a mile apart each way. They reminded one of that Russian Czar who, when asked to indicate the course of the new trans-Siberian Railway simply ran his finger in a straight line across the map, regardless of lakes or swamps or mountains.

Unwise Settlements

The coming of the settlers also was arranged for in the same Napoleonic style. They were hurled at the country by train loads. Little was known of the land they were to occupy but it was all divided into squares. Big squares, six miles across, were called townships; each township had thirty-six square miles. Each square mile was called a section, and each quarter section was a hundred-and-sixty-acre farm.

Canada was then advertised as the land of the second chance, and to us came people who

had been hunted by poverty from almost every part of Europe and from many parts of the United States. Usually the poorest and most hopeless people landed on the poorest farms. One case sticks in my mind, a family who were unable to make a living in Winnipeg migrated to a desolate stretch of prairie some twenty miles north-west from us. The man had brought with him some old tin roofing salvaged from an old building. He made the framework of a wigwam out of poplar poles and wrapped the roofing round it. I was called to see the family in November. There were many gaps in the tin roofing, but they planned to fill these with papers. There were children and an old woman there and a Manitoba winter was coming on! How they fared later I do not know; there were too many other people in similar situations, though most of them knew better how to meet their problems.

Medical Memories

Medical work gets to be rather a humdrum affair in time, and it is chiefly the odd and striking cases that remain in one's memory, though of course almost any medical call in the backwoods would be interesting to those who had not before had the experience.

On one occasion I was visiting a patient at a sawmill thirty miles north of Teulon when I heard of a sick woman a mile away, and went over to see her. The little cabin was

about ten feet square, with a mud floor. These people were just out from England, decent folks, with their few household treasures tumbled around.

The sick lady was lying on the floor; a few boards laid flat on the earth with some rugs formed the bed. She had indications of an abscess in the abdomen and I advised bringing her to the Hospital. They agreed, but it was spring, and the very next day the roads broke up and became impassable for weeks. A year afterwards a lady came up to me on the train and told me that she was the former sick woman. She had lain there for weeks, until finally, a cat jumping down on her body from a shelf above, ruptured the abscess and she recovered.

Elk Horns and Two Jack Pines

Two medical fees I received I value more than any others. One is a set of elkhorns. For seven years I visited a certain colony of European settlers twenty-eight miles away, being called three or four times a year. The people were very poor, but at the end of seven years I received my first fee; it was the pair of elk horns.

On another occasion I was called to a maternity case fifty-five miles away. I asked Miss Grant, one of our nurses, to accompany me. We had fairly good luck going out, although the roads were pretty bad, but it was ten o'clock

at night when we reached the home. Fortunately Mother Nature is sometimes a good doctor, and had attended to the case herself, so our services were not required. We decided to go back five miles to the home of a Greek priest to spend the night.

I recollect that the problem of sleeping accommodation was a somewhat delicate one. I was quite accustomed to retiring in one room with the whole family, but I did not know that Miss Grant was. As it was summer-time I suggested that the men all sleep in the hayloft, leaving the house to the ladies. This suggestion seemed to catch everyone's fancy, and was unanimously adopted.

On our journey home we had a chapter of accidents. When you have to drive through mud puddles with stumps sticking out of them, you do not always know whether your buggy will clear the stump or not. Sometimes it does not, then something has to give way. First it was the pole that broke, and we had to go back and borrow a pair of shafts and some single harness from the priest. Driving one horse and leading one behind, we went on until a tug broke; but we had lots of spare tugs. Next a big stump induced the whiffletree to break. However, we had plenty of spare straps and tinkered things up. In five hours we made six miles, and still had forty-five to go. However, the rest of the trip was made without further adventure. Oh, about that fee! I did not just

feel like charging when I had not really been needed—I got harder-hearted later on—but there were jack pines growing there and we had none at Teulon, so I asked them to bring me a couple of jack pines. They are still growing in front of my house at Teulon.

On the Edge of Poverty

In some of our districts we have seen slow but steady progress. Yet in our rushing age, how slow a task it seems making a farm out of the bush, especially when a man has to go out to work in the summer to earn enough to keep his family during the winter. How often we questioned the sense of it all! All that most of these people could afford to buy in the early years was a few sacks of flour, a little sugar and tea, overalls, and a few odds and ends. They raised their own milk and eggs and pork. Many of them would handle no more than two hundred dollars of money in the year, some much less, and there were taxes to pay for schools and roads, for everything was new and everything had to be paid for.

Often in the dead of winter we would see children with no clothing but a cotton shirt run out barefooted in the snow for a little exercise and then scamper back into the house.

A Parental Problem

By the time a man had cleared thirty or forty acres, kept his family, and paid for a few

second-hand implements, his working days were nearly over. Most of his children would migrate to the city, or go off to the United States. Perhaps one would settle down, marry, and take in hand the farm where the old folks left off. But now another problem comes in. Will that little clearing keep the old folks and the young couple as well?

We notice a curious difference of view-point between the old world and the new. The old world viewpoint, seen in French Canada also, is that the parents having taken care of their children when they were young, therefore the children should look after the parents when they are old. In this new age of machinery and abounding wealth, we have developed a system whereby if the children are to attain any high level the parents must keep helping and pushing them ahead until they are perhaps twenty-five and more years old, and at the same time we expect the parents to provide also for their own old age. For the majority of poor working people, this is impossible. Their only worth-while-investment is their children, and our changing world carries the children away from them.

One case I recollect illustrates the older peasant viewpoint. I was called to see a young girl, very sick with abdominal trouble that might possibly be helped by an operation. I arranged for a surgeon to come from Winnipeg and with him and a nurse drove out to the

home. The people consented to the operation but they made so much noise that we had to put them outside while we operated. The case unfortunately was too far developed for help and the girl died shortly after. About a year later I was called to see the father who had been gored by a bull. His injuries were painful but not dangerous. He was grieving bitterly for his girl; as his hopes had been pinned on her. He was getting too old for work but with the combination of his farm and his daughter he had expected to secure a capable son-in-law who would support him in his old age.

Starvation Farms

North-west from us there is a wide stretch of very poor land. If someone with a little money could get a few square miles of it at a very low rental it would do pretty well for sheep. I have a notion that a combination of sheep-raising and bee-farming might be profitable. The Government, however, has persisted in giving it out in quarter sections to homesteaders and later to other settlers. The result is that we have seen wave after wave of settlement flow into this area and then recede, each group of settlers losing varying amounts of money and a few years of valuable time. Of course capable farmers would never settle on such land; it is those who know least about farming who attempt to farm in such places. Indeed, it is pathetic to see poor people starved out of the

city, trying to make a living in the country, and others, chased off mortgaged farms, moving in to the city. Really, there are many worthy people who need guardians to take hold of them and put them in some place where they can be of use to themselves and their country.

By Land and Water

I recall one Scotch family forty miles away that I visited a couple of times. On the first occasion Miss Bell was with me, and we had to face a cold, driving rain for the whole distance. However, we had a covered buggy and were well wrapped up, but a man who came to guide us and who had only an open rig was nearly frozen before we arrived. It was a one-roomed cabin with a partition of poles part way across one end, behind which the sick woman lay. After we had attended to the patient, Miss Bell was taken to a neighboring house to sleep. I had a bunk in the cabin. Just above my bunk was a hole in the roof, but there was a pan to catch the rain that came through, so everything seemed safe. During the night I began to dream about being on the side of a lake that seemed to be moving in my direction. The dream became more insistent, and I awoke to the realization that that pan above me was overflowing. Of course that difficulty was soon adjusted—a hasty jump, a grab for the pan and a rush to empty it out of doors. Then back to put the pan in place, to hunt for the driest

side of the bed clothes, and so back to slumber-and.

A year or two later we visited the family again, but it was not raining and we did not stay overnight, so we had no chance to find out if that hole in the roof was mended. However, enquiry into their circumstances gave us another sidelight on their economic problem.

There were two brothers, one of them married. One brother would stay at home to look after the farm, the other would go out to work in order to get money enough to keep the family. After some years of economy they had gotten far enough ahead to have a yoke of oxen, and they expected to start breaking up some of their land. But one ox had died, and they thought it would take a year or two more before they could save enough to get another.

Am I right in asking, "Why this waste of human life?" In spite of their poverty they seem happy enough. But who is to pay for the schooling of their children? Who is to pay the costs of giving them roads? Who is to pay their doctor bills when the missionary doctors and nurses are dead?

Perhaps it would be better to forget all these troublesome questions and just remember that God is in His heaven and the birds are singing in the woods.

CHAPTER X

POLITICAL EDUCATION OF THE NEW CITIZENS

At a very early stage in their career in this country, the new immigrants were given full rights of citizenship. The political party that was responsible for bringing them in naturally expected their support, especially as the other party had criticized rather severely the new type of immigrants.

The clergy and other worthy citizens said some excellent things about the sacredness of the franchise, and the duty of exercising it in conscientious fashion, but the politicians soon began to give the Ukrainians lessons in practical politics.

Everyone knows the story of the Irish immigrant to the United States who was getting information on the political parties of that country. He was told that the Republican Party formed the government and the Democrats were against the government. "Well, then," said he, "I'm a Dimmycrat, for I'm agin the government." It was then further explained that perhaps by-and-bye the Democrats might get into power and become the government themselves. This, of course, showed things in a new light to the Irishman.

Incidentally we note that almost everybody in Europe has been carefully taught to sympathize with Ireland as against Britain. For political purposes every country usually sympathizes with another country's rebels. The Ukrainians having themselves suffered great oppression would naturally be apt to display a tendency to be "agin the government." But, on the other hand, the desire to be on the winning side and share in the spoils of office was evidently much stronger.

The first political motive then really was to be on the side that was most likely to win. Later, they found that things went on in practically the same way, no matter who was in power. Of course, another desire came into play, the wish to profit as much by the contest of the parties as was possible. The politicians of both sides played up to this very enthusiastically and money and whiskey flowed freely at election times.

On one occasion, when one of the parties was financially strong and the other weak, a politician of the weaker party created considerable amusement by stealing a barrel of the other party's whiskey and electioneering with it on his own account.

"Each to His Own"

Friends of many of the Ukrainians gave them the cynical advice to take all they could get from both parties and then vote whatever way

they pleased. One could hardly justify this advice on any ordinary code of ethics, but it certainly helped to clean up our politics, for it made bribery of newcomers an unprofitable business for the politicians. There were Canadian politicians, too, who tried to control the voters of their districts, both English-speaking and Slavonic, by getting them into their debt, and then terrorizing them into voting for them. Fortunately such tactics do not succeed forever.

Of course, it was not long before ambitious Ukrainians saw an opportunity of raising the national cry in order to secure the votes of those of their own race. One began to see on Ukrainian stores, the motto: "Swie do Swoho." In English this may be translated: "Each to his Own." It is the equivalent of the Irish "Sinn Fein," and the Indian "Swa deshi." It was an appeal to race feeling along commercial lines. It is to be noted that in the Province of Galicia, from which most of these people came, there was a great mixture of races—Poles, Ukrainians, Germans, and Jews—who had been living together, yet keeping up their mutual differences and animosities, for centuries. So this "Swie do Swoho" was simply a carry-over in Canada of Old Country attitudes.

There were many early attempts at establishing co-operative enterprises but most of these failed, owing partly to lack of business intelligence, and partly to the defective moral standards of individuals in control. Yet all

such efforts contributed powerfully to the education of the people and paved the way towards more successful attempts later.

Teachings from the Great War

The direction of pre-war propaganda among the Ukrainians was peculiar. The home lands of this race were divided between Russia and Austria and, naturally, each empire tried to weaken the other by encouraging Ukrainian nationalism in its neighbor's territory and repressing it on its own. Before the war, Germany and Austria had secured the loyalty of the Ukrainians of Galicia by suggesting that if they were successful they would unify all Ukraine, separating it from Russia and, of course, later—we imagine they winked one eye when they suggested this—Ukraine might achieve her independence from Austria.

In consequence, the Ukrainians in Canada were rather badly disappointed when Britain went into the war on the other side. They did not love Austria but they hated Russia and did not like to see Britain aligned with her. Besides, this new turn of the wheel spoiled that nice little scheme for the freeing of Ukraine. Unfortunately, the war brought with it a tremendous scare about German spies, some of it justified, some of it absurd. The war atmosphere soon created a bitter feeling against all our fellow-citizens of German and Austrian descent. Some of the boys from our Teulon Home

found it very difficult to enlist on account of this racial prejudice. Two of them, however, succeeded in joining our forces and gave their lives fighting on the side of the Allies.

The Days of Bitter Feeling

As the war went on, feeling became embittered on our side. The Ukrainian papers were required to be printed in parallel columns, English and Ukrainian, and next the right to vote was taken away from all peoples of German and Austrian origin. Such evidences of distrust produced unfavorable reactions on the minds of these Central European peoples. It would have been much better if the English-speaking people had made a serious attempt to understand the Europeans at the beginning of their settlement here, but it would seem that it is not the genius of people of our race to study anything until they are forced to do so.

At first, there was great unwillingness to take Europeans from enemy countries into our armies, but as we began to feel the drain of our vital forces in the war, the demand arose that the "foreigners" should be forced to take their part. An arbitrary date was set, and all who came to Canada after that date would not be allowed to enlist, even if they wished to do so; as for those who had come before that date, police were sent through the foreign settlements to round them up and force them into the army.



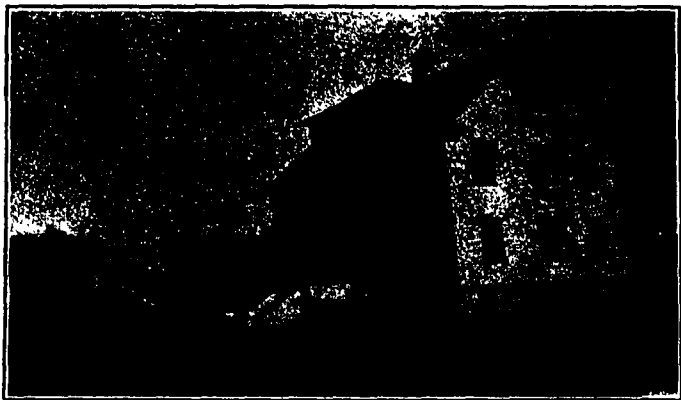
IN THE SCHOOL ROOM



A PICNIC LUNCH
CONFEDERATION DAY CELEBRATION, TEULON



BOYS' SCHOOL HOME



GIRLS' SCHOOL HOME

The result of all this folly was to intensify greatly the racial feeling of the immigrants. They felt distrusted, despised, and thrown back on themselves. Hurt and angry, nationalist politicians controlled their thinking for many years, and of course the effect on missions conducted by English-speaking people, no matter how sympathetic they might be, was very bad.

Priests of rival churches used the national cry with great enthusiasm. When our boys of the Home sought employment they were afraid to let it be known that they came from Teulon for fear of being boycotted.

It will be remembered that the Turks used to capture Christian children and train them into fierce and fanatical warriors for the Musulman faith. These were the famous Janissaries. Most of the Ukrainian papers denounced our institution as a scheme for making Janissaries out of the Ukrainian youth, preparing them to destroy their own people.

A New Situation after the War

After the war an entirely new situation arose. Poland obtained her freedom and along with that the opportunity to enslave many millions of her neighbors of other races, many of those millions being Ukrainians. Poland was a great Roman Catholic power, and the Roman Church was Poland's right arm in crushing other nationalities. France was allied with Poland, and the money for the Roman and Greek Catholic

missions in Canada comes chiefly from French Canada. Reports of terrible cruelty and oppression of Ukrainians by the Poles came thick and fast from Europe. The result was the discrediting in the minds of the people of both forms of the Catholic Church.

Another result was the evangelical revival in Ukraine itself. For some time, in Canada the Nationalist party among the Ukrainians with its subsidiary, the Ukrainian National Church, made great headway, especially among the younger Ukrainians. But the leaders of this church and party, while fighting furiously against Roman influence thought it necessary to attack the evangelicals also. They maintained that the Ukrainians should present a united and disciplined front on all matters, including politics and religion. In fact, they wanted to do what the Roman Church has more or less succeeded in doing in Quebec, and they thought they saw an excellent opportunity of seizing the power that was slipping from the hands of Rome.

But it happens that the Ukrainians are just as individualist in temper as the Anglo-Saxons. There is growing up a young generation of Ukrainian leaders with college education and with far more advanced views and greater intelligence than that possessed by many of the leaders of the present Nationalist party. These young men are showing great restlessness and a disposition to throw off their older leaders.

The new educated generation that is coming will be quite in harmony with the ideals of progressive Canadians and some time they will give us lively competition in the race for leadership.

CHAPTER XI

ACTIONS AND RE-ACTIONS

Most of the immigrants from Central Europe had heard of this new land as one of liberty and opportunity. But had liberty anything to do with religion? One of the best talking points of the advocates of a new order was that in a free country one should have a free and democratic religion. There seemed to be, however, a good deal of confusion about the true meaning of liberty.

Little Autocrats

The only relation to which these people had been accustomed in the Old Land was that of master and servant. Management of affairs by consensus of opinion among equals and submission to the majority rule was a little difficult for them to grasp. A common response to the conception of liberty was : "In the Old Country the landlord was boss, here I have a chance to be boss myself."

In consequence, we witnessed a rapid development of little local bosses throughout the settlements. Certain of the more enterprising men would begin store-keeping and trading around, both in business and in a political way. If they could get their neighbors into their debt that would give them considerable power, and

if they had political influence in securing money for roads and other public improvements, the distribution of this money would help to strengthen this control. Naturally, such men would consider the possibility of making the local church and local clergyman subservient to themselves as they had seen their landlords do in the Old Country.

The ministers of the Independent Greek Church wished to live in the larger centres and travel about over the different districts. The Presbyterian Home Mission authorities, however, judging things by the needs of work among the English-speaking people, insisted on their residing among the people in the rural districts. As I saw things work out in one district, this policy proved disastrous. These men were married and had a grant of only \$400.00 a year. They were thus weak financially and more or less at the mercy of the local bosses.

As happens in many rural districts of all races, the people divided into cliques, and any one in with one clique would be out with another. Of course, such conditions have been heard of in English-speaking settlements; in fact, perhaps they are more common than we like to admit. I have known local bosses of our own race quite as bad as any among the Ukrainians. Yet these are conditions that need to be considered in sending workers on very small salaries into certain fields.

In the case of one Independent Greek Church the first minister lived in a house belonging to the local boss and bought his goods at his store, and so was very popular, at least with a certain group. But the next minister asserted his independence, boarded elsewhere, and bought his goods elsewhere. The result was a violent factional quarrel which ultimately led to the burning of the church.

Of course, it is absurd to send missionaries to a people at this stage of mental development and to expect them to be in any degree dependent on the support of the people. Various sorts of priests could secure money from these people by terrifying them with stories of the pains of hell and purgatory, but we did not believe that a religion based on such fears is of any value.

Strange Stories from Old Lands

Strange stories some of these people told us of doings in the Old Land, some good, others not so good. One story illustrating the ignorance in certain districts runs as follows: As is known, the Virgin Mary is called in Catholic countries, Queen of Heaven, and Mother Goddess. So in a certain church a violent dispute arose between the Ukrainians and the Poles, the Poles shouting, "Mother Goddess was a Polish woman"; and the Ukrainians, "Mother Goddess

was Ukrainian." Things began to look rather serious in the church, so a monk rushed hastily into the pulpit, and called out: "Mother Goddess was neither Ukrainian nor Polish. Mother Goddess was a Goddess." In this way he pacified the people. I asked what would have happened if any one had said that Mother Goddess was a Jewish woman, and was assured that anyone making such a blunder as that would have been put in gaol.

Yet, while one found some persons living in a veritable abyss of ignorance, there were others quite intelligent and well educated. Among the immigrants who come from Ukraine at the present time, the majority have a good public school education, many are college graduates, and often one meets men who have been college professors, high government officials, or commanders of great armies. These are, of course, people of highest culture, but vary enormously in capacity to adapt themselves to the conditions of a new land. All have come from an atmosphere of agonizing struggle of race against race in Europe. Just as some of the people in the British Isles are apt to value the Dominions chiefly according to their possible usefulness to the Old Land, so some of those who come fresh from the almost hopeless struggle for freedom of the Ukraine can think of little else than the interest of Ukraine and the possibility of getting Canadian or American help for their native land.

Others again, of a more practical turn of mind, realize that the duty of all settlers in this new land is to identify themselves with the country of their adoption and devote their energies to the building of a new civilization.

CHAPTER XII

THE DENOMINATIONAL QUESTION

As Teulon was a mixed community, with Anglicans, Methodists, Presbyterians, Lutherans, Greek Catholics, Roman Catholics; and others, living in close proximity, we had the problem of the rural church forced on our attention from the very start. If Christianity is really a religion of love and brotherhood, it should do something toward bringing these different peoples to a common understanding.

Twenty-five years ago to have a large number of different Christian organizations was considered perfectly normal. The various Churches were getting on quite peacefully together, in spite of the fact that a generation or two before they had been quarreling violently. In fact, as far as the cities were concerned, the system of many types of Church seemed to be rather an admirable scheme for meeting the varying needs of people of different temperaments.

In the rural districts, however, the situation was not the same. Rural populations were small and tending to grow smaller, and the maintenance of so many competing organizations began to be felt an intolerable financial burden. The competition between churches in

the country led to a spirit of rivalry that was not wholesome.

Not long after coming to Manitoba, I met Mr. J. S. Woodsworth, then an enthusiastic social service worker of the Methodist Church. He felt keenly the injurious effect of denominationalism in the country. He told me that when he went out to lecture on some social problem in a country town, if he went under the auspices of the Presbyterian Church he would get the little Presbyterian crowd; if under the Methodist Church, it would be the little Methodist crowd; but if he went under the auspices of a farmers' organization, he would get the whole community. The inevitable conclusion was that religion was acting as a divisive and not as a unifying force in these communities.

The Community Spirit

In Teulon one of the first means we found for developing the community spirit was the organization of a Natural History Club. In those days there were few sources of amusement, so men, women and children of all churches and no church, came to listen while Mr. Cumming and I, and one or two others of similar tastes, talked of birds and beasts and bugs and flowers. Soon we had the children taking part, reading little papers, or reciting poems about nature. We always felt afterwards that it was the spirit started in the community by that Club that enabled us to develop the

educational work in the unusual direction it took.

At that time we had dreams of the possibilities of the country town. We thought by developing a love of nature in the young we would get them in love with country life so that they would be content to stay on the farms rather than flock to the cities. But alas! we later found that there were economic forces against which our pulleys and levers of affection for nature were of little avail.

The Dividing Church

This digression is meant to show how some of us were thinking at that time. We did not believe that Christianity was working rightly when it divided the people of a community so that to get them together one had to forget religion and take up something else, as remote from religion as possible.

The Possibility of Church Union

About that time we began to discuss seriously the question of Church Union. The subject came up from two sides, from the side of the leaders of the Churches who were discussing the problem academically, and from the side of the people in the rural districts who were discussing it practically in view of their own local situation.

The local motives as expressed by hard-headed farmers and business men were not

always of an idealistic character. "If we all joined together," they would say, "we should save money and be able to hire a better preacher." Not very polite, to the local incumbent!

But the leaders of the Churches saw further than the villagers, and besides they were entrusted with the responsibility of great organizations whose wrecking they could not lightly risk. So there were many conversations and delays, and the people in the country were fast becoming impatient. Throughout the West, everything was ripe for a huge breaking away. In many places the people were ready to throw overboard all the old church organizations and start independent churches without connection with any other body. Why could people not start a co-operative church as well as a co-operative cheese factory? The only thing that held them back was the question of where they would get their ministers.

The leaders of the Churches clearly foresaw the consequences of a movement undertaken in this temper. Such local churches would be simply annexes of the local boards of trade. Without some powerful general body to head them up, the ministers would have no standing and nothing to protect their interests, and the local churches would become purely selfish concerns without interest in missions or in the great general problems of the higher life of the community.

Division of Territory

Something had to be done quickly, and the next expedient was the allotment of certain areas to the Methodists and of others to the Presbyterians. This scheme worked badly with us, and accentuated all the difficulties of Church Union. It should be emphasized that the differences between the Churches at this stage had nothing to do with doctrine. Fifty years before, our ancestors fought one another over the five points of Calvinism, and the five points of Arminianism. Now, in the average Western congregation nobody knew what these points were. The real differences that made trouble were partly differences of religious temperament. For example, the old fashioned Methodists liked revivals; the Presbyterians did not. Of course, too, in a small place with congregations struggling desperately to meet their financial problem, a certain amount of rivalry is inevitable. There is also the element of personal pride in one's own church and unwillingness to submit to strange leadership.

At Teulon the friction between the different bodies was reduced to a minimum. Anglicans, Methodists and Presbyterians went to one another's tea-meetings and picnics and were, I think, as friendly a lot as could be found anywhere. Yet one noticed that they were very impatient of outside influence. Each group might listen to advice from a church official of

its own denomination, but be very unwilling to come under the direction of some other type of institution. It is to be remembered that the practices of the local congregations, as far as Methodists and Presbyterians were concerned, were so similar that one could scarcely tell them apart. The real differences were in the organizations higher up.

At that time we could easily have gotten most of the English-speaking people of the district to go into some brand new organization where all would come in on an equal footing. Many of us, however, were badly worried. We realized that in the conditions developing in the West, the religious forces must get together or perish. And if religion should go down, what would be the future of our country?

Most of us had a strong feeling and affectionate regard for the Church of our fathers, whatever that Church might be, though in the West that regard tended to fade away. In the East are our fathers' and their fathers' graves! It is a land haunted by memories of the past. But the West is new; it is not the land of our fathers, but of our children. We do not like to do it, but if need be we will forget our fathers for the sake of our children.

A Double Affiliation Church

The single affiliation plan for Union Churches did not work, so we tried double affiliation. Each local church was associated with both

Central Boards, and that restored the feeling of equality. So the movement progressed, not without some friction yet with earnest effort at mutual forbearance. We did not feel that it came by any efforts of ours. It was like the movement of a glacier, slow but inevitable.

Our keenest regret at Teulon, as in many other places, was that we could not include the Anglicans in our Union. It would seem that a good many questions would need to be cleared up before this wider union can be achieved. However, we did succeed in establishing a thriving community Sunday School in our village. This took the place of several small feeble Sunday Schools and attracted a larger proportion of the children of the community, of all faiths. Yet such a Sunday School has its drawbacks. It cannot be connected with any of the Churches directly, yet it does serve to unite the religious people of the community. One of our ministers recently said of it : "I would not change it if I could. It is the best thing possible for this place, yet I do regret the separation of Church and Sunday School."

This Sunday School has its general meeting in the public hall, and then the separate classes go to the various class rooms in the public and high schools. The plan works well, the chief drawback being the rather heavy cost for fuel and caretaker's attendance.

Such a plan might, I think, be more widely adopted in rural districts, the general teaching

being undenominational with special classes arranged in which doctrinal matters could be discussed by the clergy of the separate denominations.

CHAPTER XIII

SOME THEOLOGICAL PROBLEMS

Newcomers from Catholic countries used to ask us with some degree of astonishment, "Why are there so many sects in Protestantism?" At first this rather puzzled us. Why should we not have all the sects we want, if we enjoy having them?

Why So Many Churches?

Then an idea would strike us. Our questioners are used to the governmental conception of religion, as of everything else. They see the conscript soldiers drilled in rows in their armies; everyone who wishes to move around has to get permission over there, or at least so we understand. It is natural that they should want people to take their religion all standing in rows, too. So we answer by way of a parable.

If you shut up a great number of different kinds of birds in a cage, they will all stay together so long as the cage door is shut. But if you open the door, some of the birds will make for the water, which is their natural habitat, others will build their nests in trees, and others on the ground. In the parable, of course, the bird cage represents the Roman Catholic or any other State Church, the great outdoors is the

freedom of Protestantism. Our European friends would look a little puzzled by this explanation and then they would nod their heads sagely and remark that "Freedom is freedom." Which, of course, was the same idea put differently.

This really does not settle the matter either in their minds or ours. Many a person of my own race has said to me : "Why are there so many Churches with so very many sets of doctrines? They cannot all be true." This has rather an unpleasant suggestion for a medical man, for it is a proverb with us that if you find a great list of remedies recommended for any disease, the chances are that none of them are much good.

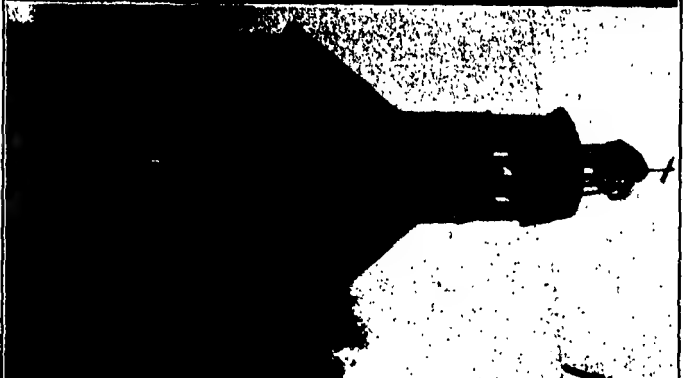
Still, we are pretty sure that all our Churches are helping some people to bear life's burdens better and in that case there must be good in each of them, in spite of the divergence of doctrine. How do we explain it? The only answer I have been able to find is that true Christianity is a life in union with Christ, and that doctrines are just people's philosophizing about that life. In this way their lives might be right even if all their doctrines were rubbish.

The True Catholic Church

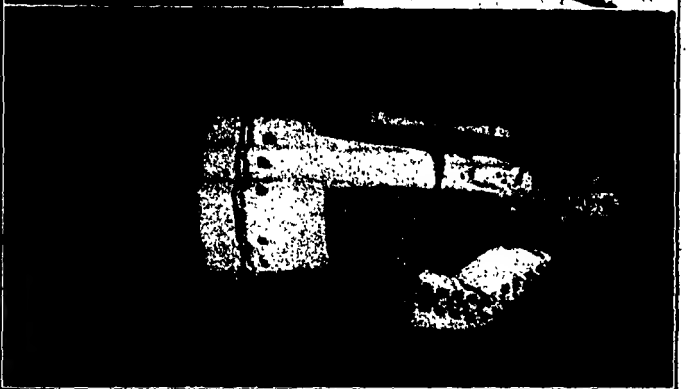
Again we are asked : "Do you repeat the Apostles' Creed, in which it is stated, 'I believe in the Holy Catholic Church?'" We answer, "Yes, we believe in the Catholic Church, but



"We wish them much Happiness"
Canadian Ukrainians



Our Mission Church at Teulon



One of our Ukrainian Nurses in
Native Dress



GIRLS OF THE NEW DAY AT TEULON



MATRON AND BOYS OF THE BOYS' SCHOOL HOME

we interpret its meaning in a somewhat different fashion from that to which you have been accustomed." We then proceed to explain that from our standpoint the true Catholic Church is entirely a spiritual body and has no necessary relation to any church organization or ecclesiastical machine. All those who love Christ and strive to do His will are members of our Catholic Church.

Of course, this is the Protestant view of what is the true catholicism, but most of these people have had another view pounded into them. It is a legal authoritative view that they have learned, a view belonging to the same class as the old doctrines of the divine right of kings. Formerly, it used to be held that the king received his appointment by divine right, therefore the people must obey him in everything, without question. This is an admirable doctrine for the purpose of securing obedience to the throne on the part of the people. It worked beautifully so long as kings were wise and good but when rascals became kings intelligent people were led to question the doctrine which now has been happily abandoned over the greater part of the world.

The most distinctive feature of those forms of religion that are called Catholic, using the word Catholic as opposed to Protestant, seems to be this idea of a divine authority resting in certain individuals by virtue of their official appointment, an appointment handed down

since the time of the Apostles, we are told, by the laying on of hands. Hands having been laid on a man in this way he could then, in a similar way, pass on the power to his successors. Here again we have a beautiful theory for securing the obedience of the people. The church rulers owe their power to God alone and the people can only bow their heads in reverence.

Since the coming of the Central European peoples, various wandering bishops from the East have come to Canada and the United States. It will be remembered that in early times the Eastern patriarchs of Jerusalem, Antioch and other places, had equal authority with the Bishop of Rome. They still claim to have it. So these Bishops we have seen in the West were usually consecrated by some of those Eastern patriarchs, and as far as their pedigrees in the apostolical succession go, they were, I believe, quite as good as the pedigrees of the Archbishop of Canterbury or His Holiness in Rome. One of them in particular, I recollect, who ordained many priests in Western Canada. These priests having received the magical blessing, rather scurvily forsook the bishop and refused to contribute to his support. This bishop himself was a poor, pathetic, drunken creature who officiated in a curious cathedral made of old boxes and tins.

In A New Freedom

The peasant immigrants from Central Europe had been accustomed to a civilization

based on status. Each man's position in the Old Land had been officially determined. Consequently, any document with a red seal would, to them, be mighty with authority. Hurlled out into a wilderness amongst a lot of pioneer people who cared nothing for a man's titles but estimated every man by what he could do, they found themselves in a new world, in more senses than one. With many of them, reverence for the apostolic succession, or any other succession, soon ceased.

As regards our evangelical teaching carried on through the Independent Greek clergy and the "Ranok" newspaper, it was inevitably brought into an atmosphere of heated controversy similar to that of the time of Luther and Calvin, and the Western prairies resounded in the Ukrainian language with all the old arguments of centuries ago, and with many of which the early reformers never heard. Especially on our side the emphasis was laid on individual freedom and responsibility, the universal priesthood of believers, and the consequent possibility of spiritual independence from church organizations and priesthods. Against the claims of apostolic succession could be set up the saying of Christ to the Pharisees, "God is able of these stones to raise up children unto Abraham." Unfortunately it happened, as it often does, that theological argument left the lofty fields of sacred philosophy, and came down at times to the lower muddy levels of personalities and *tu quoque's*.

Personal or Official Authority?

Some rather undesirable characters got into both folds—the Independent Greek priesthood and the Greek Catholic priesthood. Very soon the papers on both sides were retailing scandals, one against the other, but a study of this situation brought out a curious phenomenon. These European folk were not necessarily much disturbed by hearing a discreditable story against one of their priests. In fact among themselves they might look on it as rather a good joke. Of course it was naughty of the priest, and, doubtless, he would have to do penance, but this need in no way impair the efficacy of his priestly ministrations.

We could not understand this viewpoint till we thought of a suitable analogy. Take the case of a ticket agent of a railway company. This agent may be personally a bad man but the company has authorized him to sell tickets to any place on their lines. It is quite clear that the agent's moral weaknesses do not impair the value of the tickets he sells. Very well, according to Catholic doctrine, the Church as an organized body has the power of the keys, and the priest is the authorized agent of the Church. In other words, if you want a ticket to heaven or a passage out of purgatory, you can get it even though the man who provides you with it may absent-mindedly at times take passage on trains going in the other direction.

Let us suppose that the evangelical advocate tells a man that salvation is free, he does not even need to pay the priest for getting him out of purgatory. But all his life the man has been told that the Church has a monopoly and nobody can get to heaven except by permission of the authorized agents of the Church. However, we show the man the original documents in the Gospels and he would like to believe. But then he wants to do naughty things occasionally, and heretofore the priest could arrange that for him, not before, of course, but after, providing he could confess to the priest before he died. How will the evangelical minister arrange for such a case? The evangelical minister is not able to satisfy him exactly. Of course, the minister knows that Jesus will forgive until "seventy times seven" but are there not some conditions? He is a little suspicious of the man who wants to arrange to sin a little occasionally. Even though he knows that the merits of Jesus' sacrifice are enough to cover all sins, yet this legal theory does not altogether satisfy him. He thinks there must be something vital about saving faith. Finally, in desperation, he tells his convert: "It is not enough to depend on Jesus and expect just to live as you like. That is just making a convenience of Him to save you from trouble in the next world. As I understand the matter, if you want to be saved you must join the Christian army that fights to bring in the Kingdom of God. If your heart is

with the Leader of that army, He will "take care of you even if you do make a mistake occasionally, but if you haven't given Him your real devotion I can offer you no encouragement."

This presentation of the case may appeal to the enquirer, or it may not. It sets him enquiring about the state of his inner life and puts the responsibility on himself rather than on the Church. If he has grit enough he may accept the challenge, otherwise he may go back to his old Church or, if displeased with it also, he may look elsewhere for satisfaction.

We must always remember that there are vast numbers of people in the Catholic Churches making desperate efforts after holiness. They have a most highly developed theory. Christ's sacrifice clears away all original sin, and all sins committed before baptism. It will be remembered that the Emperor Constantine put off his baptism until his deathbed so that he might escape purgatory. After baptism there is the vast body of merit accumulated by the hosts of the saints, by the armies of praying monks and nuns, by endless masses, by countless deeds of devotion. All this is available to help those poor easy-going creatures who slip into sin too readily.

It is a plan that has room in its flexible arrangements for both saints and sinners, but it has its risks. One may happen to die in mortal sin before having a chance to confess. The one weak spot is the question whether all this

elaborate theory is true, and another subject to enquire about is where it originated.

At present it is hard to see any basis of agreement between those two forms of faith—the catholic and the evangelical. Let Catholics and Evangelicals learn to labor together as far as may be possible in all good works, and in spite of all differences of theory, there are vast members in both groups who believe in the Imitation of Christ.

Yet I still believe that the true Catholic Church is a thing of the spirit, not of ecclesiastical machinery.

CHAPTER XIV

THE BRIGHTER SIDE

Undoubtedly our country has benefitted by the coming of these folk from Central Europe. They did most of the hard work of building our railroads. They have served as hewers of wood and drawers of water, permitting many of our race to engage in more congenial tasks.

For them, too, it has been a gain. Most of them were very poor in the Old Land, with no prospects for the future. In this country they have obtained free farms, and while some of those farms were poor, others were good. In fact, quite a number of Ukrainians have become wealthy. There has been friction between the races, as was inevitable, but on the whole it has been much less than might have been feared.

Ambassadors of Friendship

As for our task as missionaries, we understood that, in the first place, we were to be ambassadors of friendship from the English-speaking people to the people of other races. This task our Church attempted primarily through such instrumentalities as hospitals in the country and through social centres in the city. Yet, as representatives of evangelical Churches we desired these people from Eastern

Europe to know something of our interpretation of Christianity, not so much perhaps from a doctrinal standpoint as from the standpoint of religion in life and action.

We well knew the barrier that existed in differences of language, and in those deeper differences of attitudes of mind that can hardly be translated into words. In order to secure proper interpreters who should be able to give the thought of the one people to the mind of the other, merely teaching the young to speak English in the schools is not enough. If that is all we do, they will get the crude thoughts of the "man on the street" and little more. We must secure some of the brighter young people and try to inspire them with the best of our ideals and thus fit them to be leaders of their own people and interpreters between the races. This is the significance of the school-home idea and of the work done by some of our Western Theological Colleges in helping young Ukrainians, and others, to secure a higher education.

Fruitage of Our Work

It would be hard to estimate the extent of the influence of this work.

As regards Teulon, I can give some rough figures. In our hospital during its period of service we have had more than 3500 in-patients, and many times that number of outside cases. Our mission has sheltered nearly three hundred

children and helped them to a much higher education than would otherwise have been possible.

Our Boys Do Well

We know of six of our old boys who have graduated in medicine and are now practising among their own people. Others have gone in for law. Several have taken agricultural college courses and are making themselves of service as agricultural instructors in the Western Provinces.

Many have gone into teaching and have given useful service throughout the West. Just lately I received a letter from one of our old boys who is now a high-school teacher in Atlanta, Georgia.

A Variety of Girls

We are rather proud of one girl who was an inmate of my home for a number of years. We shall call her Mary I. This girl came from rather a better class family, and mentioning her leads me to reminisce a little. Shortly after Mary came to us, a harum-scarum fellow came to the door and said that seeing I was taking in other people's children I had to take in his girl, too. I did not exactly recognize the force of the argument, but told him to bring the girl along. She was Mary II. The difference in the girls was rather a study. Mary I was steady and reliable, you could trust her with your jewellery, though we never felt that she ever

trusted us with all she was thinking about. Mary II was as harum-scarum as her father, though attractive enough in many ways. I should not accuse her of being a thief, but she certainly was a diplomat. Before she had been with us a week she was bringing home baskets of grapes partly consumed. She said some boy gave them to her. I later found that she was buying the grapes in the store and charging them to me.

Shortly after, a little homeless girl wandered round to our house and we took her in. We shall call her the "Waif." Mary II was afraid of the "Waif"; she feared being displaced in our affections, so she planned a deep-laid scheme. She took some of my mother's silver-plated knives and hid them in the woodpile, and then led mother to the place to give her an ocular demonstration of the other girl's iniquity in stealing the knives. Mother, however, was suspicious and put Mary II through a long period of cross-examination. Finally, she managed to break her down and forced her to confess that she hid the knives herself. Anyway, the "Waif" found another home, and we were left with the two Marys. Mary II went to school for a while, and afterwards to work. I believe she married successfully later.

Mary I persevered with her studies and afterwards taught very successfully in both English and Ukrainian Schools. In fact, she had courage enough to teach in places where no teacher

of English origin would go. In one of her boarding places she had to sleep in one room with a man, his wife, several children and three men boarders. The man was an influential school trustee and so probably had a good deal to say where the teacher should board. I believe the teacher had a bed, but the men boarders curled up on the floor. She married another Ukrainian teacher who is now an Inspector of Schools in one of our Western Provinces.

A New Partner in the Home

Incidentally, I may say a word about my own domestic affairs. After a time I began to realize that my mother was laboring under difficulties in our household affairs. She was nearing four-score years and the Ukrainian girls we had then going to school, successors of the two Marys, were rather helter-skelter housekeepers. Mother and I were both collectors of curios and what she would be willing to burn, I would not, and vice versa. We were fast getting into the condition of Carlyle's professor whose books and papers tended to accumulate till they threatened to push him out of doors.

At last I found a lady brave enough to join her fortunes with mine, and willing even to tolerate our private museum, and my regiments of insects in cases. For a few years we continued to keep a couple of Ukrainian girls, but when we had some little folks of our own we left that part of the work to the Homes.

A Basket of Good Fruit

We feel proud, also, of some of the young people who found a home in the hospital, in the early years. One very brilliant girl came to us at eight years of age, went to our school, learned a good deal of practical nursing in the hospital, took a course in Edmonton, and became a very successful matron of one of our mission hospitals.

Another girl had her right hand so shattered by a gunshot that we had to amputate it. She went to school and afterwards took practical training in nursing in the hospital. The way that girl could handle the patients, in spite of the loss of a hand, was wonderful to see.

We had a little lame girl, not able to walk much but clever at studies. She completed the teacher's course, as we gave it here, taught for a time on a permit, and earned money to put herself through Normal School. We hear of her wonderful work as a teacher in lonely districts in the North, teaching day school, night school for grown-ups and Sunday school where opportunity offers.

A lad out hunting had an accident; his gun went off and shattered his leg. His father regarded the case as hopeless, and had a coffin made, but some English visitor frightened him into sending the boy to us. The lower part of the leg was coal black with gangrene and the upper part suppurating. Hoping to save the

knee joint, I amputated through the suppurating flesh and Providence coming to our aid, the lad recovered after a stormy time. With the help of friends, we secured an artificial limb and helped him with his education. Later he was able to secure a position on the railway.

Another lad in the Boys' Home was deformed, born almost without fingers and toes. He had the thumb and first finger of the right hand. This boy has worked through in spite of his handicap, and is now a teacher doing very well and paying back his debt to the Home.

There is, indeed, a special pleasure in thinking of such handicapped ones who have been helped into positions of self-support. What one wishes for is some kind of industrial school where, by means of a farm, industries, and handicrafts poor boys and girls might be helped to work their way through to a better education.

Our Missionary Purpose

How about results from the missionary standpoint and what results have we a right to expect?

Here we need to clear our mind of possible confusion. Our aim is not primarily to strengthen our own particular denomination at the expense of other denominations. We wish, most of all, to bring about brotherly relations in a Christian spirit between the different races. We hold certain views about the Christian life

and about the significance of the Christian religion that we wish our new friends to understand. If they are satisfied with our views and would like to work with us in our organization, we shall be very glad to have them with us, but we want them still to feel that we are comrades even though working under some other religious organization. To most of us, I think, religious organizations are merely implements for serving the religious life. The real Church is the invisible communion of kindred spirits.

With this understanding of our aims, we have no reason to be discouraged. With a deeper understanding, a better feeling is growing. The cause of evangelical religion has its brave champions among the Ukrainians in scores and hundreds. One, at least, of our Ukrainian ministers, Mr. Czerniawski, died for his faith.

But the battlefield is still far too stormy and confused for us to be able to encourage young Ukrainians to enter the ministry with any expectation of finding their main support among their own people. We need a few well-trained men and women from among their numbers to lead the work, with advisers from our own race. These can travel, organizing congregations and Bible study groups. Then, with lay workers and a plentiful supply of literature we may look for progress.

One thing we should remember. Any people dislike to be too much in leading strings, fol-

lowing behind any other people. In some place in the backwoods of Ontario, a lady told me that she at one time had a tame deer. This deer would come to feed with the cattle. She could pat it and make friends with it, but if she tried to get her arms around its neck, or gave any indication that she wished to tie it up, it would go wild with fear. Many of the troubles in our mission work in the past might have been avoided if we had thought over the case of that deer.

The Russellites and the Bolsheviks gain an advantage over the Churches, because they are interested, in the first place, in the spread of their ideas and keep their organizations in a secondary place, allowing much freedom to the local groups. It is doubtful if the extreme views of such sects will permanently satisfy the people, yet as a rule those who have been influenced by them will not return to the Roman or Greek Churches. It is the task of the evangelicals to provide a type of religion that will meet the needs of those who have abandoned the older forms of faith.

Our Western Theological Colleges have done a great work in helping young men and women of various foreign groups to a higher education. Many of these are now leaders among their own people. The work of the Social Settlements and All Peoples' Missions is a powerful influence in bringing a better feeling among the races.

The work in Teulon is typical of that going on in many centres throughout Canada. Yet, of more importance is the quiet work of thousands of families of Christian folk in their everyday contacts with the new citizens. It is by the ordinary people it produces, that our faith will be judged by these strangers from other lands and of other faiths.

CHAPTER XV

WHEN RACE MEETS RACE

In Kipling's story "Kim," the young candidate for secret service employment is told that he will often be in places where if he even sneezes differently from the custom of the tribe among which he is, it will cost him his life. It is deeply ingrained in all peoples to be distrustful and suspicious of other peoples whose ways differ from their own. So we have to remember when we attempt to treat with people of a different racial origin that this fundamental barrier has first to be overcome, both in their minds and in our own.

As has been so well pointed out by some of our missionaries in India, we are very apt to make the mistake of identifying all our own national traits with the essence of the Christian faith. The greatest evil connected with the establishment of State churches, is the inevitable confusion of mind produced in mixing nationality and religion. As an illustration of this may be given an anecdote that appeared in one of the American magazines recently—I have lost the reference. A distinguished Irish Catholic lawyer was asked: "If the English had been Catholics, would the Irish have been Protestants?" He replied promptly: "They

would that, and mighty good Protestants, too."

We might give other illustrations. For example, when the Roman Empire fell the old Roman national spirit used the Church as a means of still holding to its dream of world dominion. When Canada became British, the defeated French found a means for upholding their national identity in their language and religion.

Race Antagonisms

Our missionaries in all lands are coming to realize the significance of race as never before. Unless we can distinguish in our minds between national interests and essential religious questions, we shall muddle everything, and the subject is far more complex than anyone has imagined.

On the Pacific Coast we see an example of extreme racial antagonism between the white and the yellow races. In this case there is a marked difference in physical appearance in addition to the difference in racial customs. The physical difference remains even though the people should become entirely assimilated in customs and ideas. Of course, the really serious cause of antagonism is the difference of living standards. The yellow men will consent to live and work with tremendous energy under conditions where the white man would prefer death. The inevitable consequence is that people of such standards will simply sweep the white race out of existence in the economic

struggle. If only Chinese and Japanese of the cultured classes were allowed to enter there would be no trouble, but the Anglo-Saxon popular mind has lumped them all together and, inspired by the desire of self-preservation, insists on total exclusion.

Ukrainian Assimilation

In the case of the Central and Eastern Europeans these difficulties practically do not exist. In physical appearance, as a rule, it would not be possible for any ordinary observer to separate from a mixed company, those of Ukrainian and those of British origin. Further, in the matter of labor and standards of living, the Europeans of the second generation pick up the higher standards very quickly and soon learn to organize in labor unions and to want the highest wages they can get.

While comforting ourselves by thinking of the elements of the situation that make for racial harmony, we must not flatter ourselves with the idea that all is smooth sailing. It is true that the most that is worth while in our ideas and customs has come to us from Europe, just as most of our valuable grains and fruits have come from Europe, yet we also have to thank Europe for some of our worst weeds and insect pests.

No Quarantine Against Ideas

We can more or less effectively establish a quarantine against immigrant weeds and against



Ranny Spetomski, Girls' Home.
Her poems have appeared in Toronto and
Winnipeg papers.

Playtime.

Pauline—High School Student.
A Member of our School Home Family.

UKRAINIAN GIRLS, TEULON



THE DAY THEY WENT TO LAKE WINNIPEG



TEETERS ARE POPULAR

contagious diseases, but in this modern world there is no longer a possibility of quarantine against ideas. The greater mobility of the peoples, not to speak of the radio and the printing press, give numberless opportunities for every new idea to spread over the world.

It has been the faith of our race for many years that in the free conflict of thought the truth would emerge victorious, and the best ideas would survive. The condition of the survival of the best ideas, however, is that they shall find valiant soldiers to fight for them.

What are the good and what are the bad ideas? The only way we can judge is by their fruits. Often, the most mischievous things are former virtues out of place. The greatest of old time virtues was patriotism. That belonged to a period when every people had to be ready to fight for life against every other.

Now, conditions are different and the welfare of the peoples depends on mutual helpfulness rather than on conflict. Yet, the old ideas have persisted and the great war in Europe was simply the result of patriotism and nationalism gone mad. It is that poison we have most to dread in this new nation which we are trying to build out of many races. The greatest pest that can happen to us is a crop of rival nationalist politicians. If these politicians succeed in tangling up race and religion together, the situation becomes still more dangerous, and of course that is exactly what they will try to do. We have

seen plenty of it in Canada already. In fact, one of the chief reasons for desiring universal Church Union is that it might serve to eliminate this source of dispute among peoples. On the other side, however, it is to be noted that the international character of the Roman Catholic Church has made the Vatican one of the greatest centres for political lobbying in the world, each nation trying to secure the support of the Church for its special schemes.

Some one has made the curious observation that there are in the world now three great centres of internationalism; the White International of Geneva, the Black International of Rome, and the Red International of Moscow. Rome was always international, but at the Reformation the northern nations rebelled against her imperialism, and modern nationalism took its beginning. Previous to the Reformation the intellectual world was cosmopolitan.

The independence of the nations served for a time by its freedom to promote a vast development of science and arts, and meanwhile Rome learned how to be both an international and a national church. Nationalism defeated her at the Reformation but latterly she has learned to manipulate it more skilfully than the Protestants.

The League of Nations embodies the new Protestant and democratic approach to world citizenship, and in its general outlook lies the hope of the future.

Bolshevism is an erratic form of internationalism appealing to the working classes only. It involves serious dangers but we must remember, to its credit, that it is a determined opponent of the type of nationalism that brought about the world war. Bolshevism was the product of the tyranny and corruption of the Czar's government where all criticism of the established order was forbidden, where harmless peasants were shot down for venturing to petition the Czar for redress of grievances. In Russia, radicals and reformers were sent to Siberia; in Britain they get elected to parliament and learn to modify their theories as a result of practical experience. In the light of this, it is rather amusing to see some of our patriots, at the first scare of Bolshevism, rush frantically in search of those repressive measures that were responsible for the rise of Bolshevism in its original home.

Forces That Tend to Unite

We have reviewed some of the forces that tend to bring the races together. First, there is Rome, willing to bring the peoples together if they will submit to her rule, but if they will not submit, still willing to employ the ancient imperial device, "Divide et impera."

There is Bolshevism, anxious to unite the workers of the world but at the price of setting them against the employing classes.

There is the modern social type of evangelical Christianity that thinks it the Christian's

duty to build the New Jerusalem here on this earth.

There are other forces also with us. Business is becoming international, the economic interests of all the peoples are becoming more closely bound together. If there is no real Catholic or Universal Church in actual existence, as yet in the religious sphere, there are real Catholic Churches of medicine and of all the sciences.

In the fields of science, the scholars of all nations are a great brotherhood, sharing their secrets and helping one another's progress. They have sought truth rather than power, so power is being given to them. Churches and states have too often sought power in the first place, and have valued truth and knowledge of reality only in so far as these seemed to increase their power.

I read of an old time war where a typical aristocratic general was besieging the city. The people in the city were sick of the war and wished to submit, but their prince would not. The people sent a message to the enemy offering to surrender the city, but the enemy general would not agree. He would deal only with their prince, not with the common crowd. With the aristocrats the common people did not count, only the rulers. Even our League of Nations does not venture to say anything about how the nations may treat their own subjects.

But these old conceptions are surely breaking down. Through a hundred channels, the peoples are talking to one another. The conversations of diplomats and the councils of the heads of Churches are only symbols of a process that is widening and extending. No matter how much we may dislike some of our neighbors on this old earth, we are going to be forced to get used to them. In Canada with its mixture of races that reminds one of old Austria, we are going to be given a chance to demonstrate that we can do better than Austria did. Just now one of the most useful things for us to do would be to study the history of these Eastern European peoples to find out the plans they tried for getting along together, where they succeeded, and where they failed.

CHAPTER XVI

NEW ATTITUDES IN MISSION WORK

We, who are engaged in mission work, are apt to get a little impatient at what seems the changeableness of some of our Ukrainian converts. First, they left the Greek Catholic or Russian Orthodox Church, and became independent Greek Catholics in alliance with the Presbyterians. Some then became quite Presbyterian, or joined the New National Ukrainian church which succeeded on the collapse of the Independent Greek movement. The Seventh Day Adventist preachers came along and by their wonderful interpretations of Daniel and Revelation captured the fancy of some Ukrainians, and they turned Adventist. A little later Adventist preachers came to consult our editor about their difficulties. The Russellites were getting their converts away from them. But, really, it was foolish of us to complain. We had been trying very hard to get these people to think for themselves and we had succeeded. Why should we feel aggrieved when they insisted on sampling all the new varieties of religion before deciding which was the best?

In the meantime, however, our Church Boards began to grow restless and to think that our Ukrainian preachers were a failure. They

had not succeeded in changing these Central European peasants into stable Presbyterians in ten or fifteen years. Was there any sense in expecting them to do this?

Many of our pioneer missionaries in China and India worked for nearly a lifetime before there was a tenth part of the results that many of our men achieved. However, we had been spoiled by the vast crowds that "hit the sawdust trail" of Billy Sunday and other famed evangelists, forgetting that almost all these people had the evangelical message engrained into their hearts from infancy, while the Ukrainians from their infancy had learned about Christ, indeed, but in an entirely different fashion.

The Coming of Social Christianity

At the same time there was coming to the front another philosophy of Christianity different from both the Old Catholic and the Old Protestant. It was the newer social interpretation of Christianity; a conception based on practice rather than on theory. With its advocates the essence of Christianity is in the Sermon on the Mount, in the Golden Rule, in those verses of Micah about doing justly and loving mercy, and so on, rather than in doctrines of the Atonement.

In former times it was thought that the important thing was to get people to accept the right doctrine and then it was supposed that all good results would follow. But for some reason

people could not agree on what was the right doctrine and arguing about it only seemed to make matters worse. Some of our friends began to think that we had been going at the matter from the wrong end and they proposed a diametrically opposite method. They would forget doctrine altogether and practice the precepts of brotherhood and helpfulness.

So it comes that we have various social centres in our cities devoted almost exclusively to simple tasks of friendliness and neighbourly kindness. What shall we older folks say to this new plan? Undoubtedly there is something to be said for it. There has been altogether too much fighting about religion. Indeed, the Catholics find in the Protestant quarrels and disputes an argument to show that the Bible is not a fit book for ordinary people to read.

Perhaps that word in John's Gospel, "If any man will do His will he shall know of the doctrine," is meant for us. It might be better to leave creeds for a while and practice loving our neighbors in the hope that later we may forget our bad tempers and learn how to discuss religious questions without getting angry.

Possibly as a result of my medical training, I have sometimes thought that what we need is a new science of the Pathology of Religion. There do, indeed, seem to be several diseases to which religions are subject, such as partyism, bigotry, intolerance, superstition, priestcraft, and no doubt many others. As regards the

element of partyism, it is evidently largely due to pride. We identify our theological opinions with our own personalities and feel insulted if our opinions are objected to.

Of course, as soon as Christians assume the attitude, "My side is all right and yours is all wrong," the sooner they quit discussing the matter, the better. The older sectarian type of Christian insisted that everyone should think exactly as he did and he devoted special attention to the points of difference. The newer social Christianity says that we ought to dwell most on the points we have in common, for thus we are brought together in brotherhood, while dwelling on the points on which we disagree drives us apart into hostile camps. The work, then, of hospitals, as of mission kindergartens and summer camps, is meant to show Christianity manifested in action rather than in words.

To a certain extent we must sympathize with this viewpoint. I cordially agree that love is of more importance than dogma, nor do I think that we should build mission hospitals for the sole reason that they may bring new adherents to our special creed. It is not a good argument to say: "See this hospital which we have built for you and the charity we have given you! Surely, then, you ought in gratitude to accept our system of theology." Rather should we remember that our Master went about doing good, that His test at the Last Judgment will be the

feeding of the hungry and that if we do not build hospitals and help those in trouble we are not Christians at all.

Our Motives Misinterpreted

Yet I am not satisfied that benevolent activities alone will serve to convey the message we have to give, nor do I think that we need run away from all theology as if it were a monster. If we compare our Anglo-Saxon race with other European races, it is distinguished by its love of action and its hatred for continuous thinking. An attitude of indecision on any question is painful to most of our race, we wish to get some decision quickly that we may start things moving again. But many of the European races would rather philosophize than even run an automobile. They like to know the reasons for things and the guesses they make as to our reasons for all our benevolent activities are rather amusing.

In Europe these people have been used to a situation where each race or nation seeks to dominate the others. The universal philosophy before the war was that the maxims of Christianity may hold within a nation but have nothing to do with international relations, in which nothing is to be looked for but a struggle for life. Just a few months ago, I heard a Ukrainian nationalist priest in debate with one of our evangelical missionaries lay down an axiom, "No race ever does any good to another race." In

consequence of this attitude it has been universally assumed that our mission work simply represents an effort of the English to destroy the Ukrainian nationality, so that it may ultimately vanish, swallowed up in "The English Sea."

Considering that the only ideal most Ukrainians have had is that of maintaining their racial characteristics against Poles and Russians who sought to destroy them, it is easy to see how natural this viewpoint is. Unless we can find means of explaining things to them and changing that viewpoint, all our benevolences are practically wasted, so far as they are effective in getting them to understand our religious aims.

This, then, is not to say that we should discontinue the benevolences but that we should take care, through missionaries and through literature, to explain very clearly our ideas and our purposes.

CHAPTER XVII

WHAT IS TO BE SEEN AT TEULON

Teulon is on a branch of the Canadian Pacific Railway about forty miles north of Winnipeg; it is also on a good motor highway leading from Winnipeg, through Stonewall and Teulon, to the noted summer resort of Winnipeg Beach.

The village is not very large, but the residents think it rather pretty with its homes nestling among the trees. There are the usual stores and garages, a couple of elevators and a small flour mill which is very useful to settlers with small patches of wheat. They can bring their wheat and have it ground for a percentage of the grain, and this, as in olden times, enables them to escape the necessity of paying out hard cash.

The public hall and a skating and curling rink offer opportunities for amusement. Of one thing our district can boast; thirty years ago we had about the worst roads in Manitoba, and now we have the best. Driving up Main Street from the south, one sees at the end of the street the public school, a four-room building. On coming to this, and turning east along the Beach Road, one passes the high school, a more modern building. The two schools are situated in beautiful grounds, twenty acres in extent, a monument to the foresight of our local School Board.



TEULON HIGH SCHOOL, ARBOR DAY



TEULON CELEBRATES ITS TWENTY-FIFTH ANNIVERSARY
UKRAINIAN AND BRITISH FLAGS



PUBLIC SCHOOL, TEULON, ARBOR DAY



COMMUNITY HALL, TEULON, BUILT BY THE
SOCIAL SERVICE LEAGUE

In front the grounds are occupied by groves of trees, lawns and flower-beds. Behind, there is abundant provision for games of all sorts. When the local fairs are held the larger livestock is shown on the back part of the grounds while the exhibits of school work and cooking, canning, sewing, flowers, poultry, etc., are placed in the skating rink.

As we could not afford a special museum and library building, the interior of the schools have been made as much of a museum as possible. In the high school there is a very fine collection of mounted birds, in addition to much other interesting material. Nature study has always been a specialty in this district.

At Our Mission

Continuing along the Beach road, after passing several houses one sees on the left the Boys' Home, a large building with accommodation for twenty-five boys. Connected with this is also twenty acres of ground. Almost opposite the Boys' Home is a mission church, formerly used for services of the Independent Greek Church, now largely used for boys' and girls' work. A little farther on the right is the hospital which, with Dr. Hunter's house and the Girls' Home, is placed in grounds of ten acres in extent. In summer the grounds, half wild, half domesticated in appearance, are very pretty, with alternations of woods, lawns and gardens.

The hospital was built piecemeal, and in consequence is not quite so convenient in arrangement as a new modern building would be, but it is very pretty and home like in external appearance, and thanks to the care of our nurses it is well kept and neat inside. Many hundreds of little folk have first seen the light within its walls, and in it some of the most difficult operations in surgery have been successfully carried out, so we feel that the old place has a right to hold up its head along with the best of them.

Introducing Our Workers

Miss Harriet West is the present matron, and Miss Sarah Baxter her assistant (1929). The hospital is not yet large enough to have a training school, but we have several young Ukrainian girls receiving practical training in nursing. A number of these pupil nurses have decided either to go further with their academic education or to enter a larger hospital to complete their knowledge of nursing. Some girls from our Indian Schools also have received training in nursing in our mission. One of them, Miss Cora Mendennin, who is still with us, has become quite a capable, practical nurse.

There are usually between twenty and twenty-five pupils in each School Home. The terms are made very low so that young people from poor families may have a chance to acquire a high school education and be prepared for leadership among their own people. The pupils

are expected to do most of the work in the Homes, so that one matron with an assistant, is able to manage quite a large family.

At Teulon, our opinion is that we have about the right medium in size for an economically managed Home. It is small enough to allow of personal family relations, and the home feeling. If the matron has a capable assistant she is not so tied that she can never get away, and if the assistant supervises the kitchen, the matron has time for personal work with the pupils. Larger Homes might possibly be managed more economically but, seeing we have the cost for maintenance and salaries down to less than \$150.00 per year per pupil, we think we are doing pretty well and I think we have clever managers in our matrons.

The Teulon Mission as a whole is a monument to the fidelity and zeal of the women of the Missionary Society. Year after year, for twenty-five years, they have given it their unflinching support and we have seldom made a request for help that has not been honored. In all our difficulties and problems we were strengthened by the knowledge that not only the women of the Board but thousands of faithful souls throughout all the land were giving us their prayerful sympathy and ever-ready help.

These missions of the Church, whether under the Woman's Missionary Society or under the Board of Home Missions, have been embassies

of friendship to the settlers in the West and have helped materially to break down the barriers between the races who are taking possession of our vast new land.

CHAPTER XVIII

SUMMING UP THE SITUATION

After reading the reports of great numbers of patients treated in our hospitals in India and China, we feel a little bashful about talking in terms of numbers. Yet we console ourselves with the reflection that if our comrades over there have their millions now, we at least are preparing the way in this young Canada for the millions that are to come.

What shall we say of ourselves as missionaries? Shall we say we are ambassadors of Christ to these strangers within our gates? Perhaps that may be too bold, for they, too, have heard of Christ and in some measure try to follow Him. Let us say rather that we are ambassadors of one group of Christians to another, desirous of knowing how we may help one another on the Christian way.

Our hospitals and our other benevolences are means of showing that we are Christians, or perhaps it would be better to say that we engage in such work because that is what Christians should do whether or not anybody is impressed with it.

One thing we realize and that is the truth of Paul's statement: "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

Our Friendliness Suspected

Perhaps Paul was thinking of the results on the individual life of the actor, but we felt it as true, especially in its effects, on those we tried to help. Curiously enough, our efforts to help people produced great suspicion. They could not understand why we did it. At first they were terribly afraid to let us know their names. They had been told that if the Presbyterians once got their names they would then get control of their farms and they would have to pay tithes ever after to the Presbyterian Church. By and by they came to know better than that. Then they were told that our hospital was a government hospital for their benefit, and we had no right to charge fees. Of course, in a few years they found out that this was not true. Then they were told that all our mission work was a scheme for bribing or cajoling them into forgetting their own national faith, so they would cease to be Ukrainians and become wholly English. Under such circumstances one almost felt that the more we did the worse we made the situation. It certainly became quite clear that building bigger and more elaborate hospitals was not the solution. The more money we spent while the people were in that frame of mind, the more suspicious they would be of us.

Kindliness Wins Out

One thing we knew would win them in time, and that was simple, honest friendliness and fair

dealing. After all, it does not matter so very much what our missionaries are doing among these people; the spirit of Christianity is a thing that is caught by contagion. It may pass from spirit to spirit through the written word, but mostly it is a matter of bringing the people in touch with the right sort of personalities.

Often our new citizens meet bad Canadians or middling Canadians who show them their bad side, but I am proud to believe that the influence of our farmers and employers on these folk from Europe has, on the whole, worked strongly for good.



Ukrainian Literature

One thing I wish to emphasize. We shall not get very far in our mission work if we depend on benevolences alone. We must explain ourselves and tell for what we stand. So long as these people do not know why we build hospitals and conduct kindergartens, they are likely to remain suspicious of all our actions.

For this reason I asked to be allowed to assist in the publication of literature in the Ukrainian language. In the old days, when Mr. Bodrug and Mr. Glowa edited the *Ranok*—fierce, old fighting days they were!—I had been with them a good deal. When I got back at the work along with Mr. Bychinsky, I found the thunders of war still rumbling, though there were now various armies in the field.

Winning by Appreciation

Once upon a time, disheartened by the constant storm of abuse that beat upon our evangelical mission work in the Ukrainian press, I asked Mr. Bychinsky, "What can we do to win the friendship of the Ukrainians?"

His reply was : "Find some little thing about them that you can honestly praise, and praise it. They are heart sick with the constant stream of abuse that pours upon them from the English."

And truly, the way the English press talked about them was not very pleasant. Indeed, a curious situation arises where foreign language groups are found in an English-speaking country. The English, as a rule, will not take the trouble to study the language of the newcomers, but the latter have to learn English as well as their own language. In the English press they read all the uncomplimentary things said about themselves. Then they have a press of their own which is ignored by the English, yet that press is the most powerful influence in forming the ideas of at least the first generation, or possibly two generations, in the rural districts. If any of our evangelical clergy or missionaries say anything unpleasant about the Ukrainians, you may be sure it will be caught up by some of our opponents and broadcast to all the Ukrainian population of Canada by those who hope to maintain their leadership by keeping the races apart.

To return to Mr. Bychinsky's idea of counteracting the effect of so much English abuse by a little English praise. Of course, the Ukrainian music and folksongs have been praised a little, and Mrs. Livesay had translated Ukrainian songs into English. Mr. Bychinsky thought I should translate some Ukrainian poetry. I had already done a little along that line years before, with Mr. Bodrug's help. Mr. Bychinsky and I now got together, and with his assistance I translated a number of poems of Taras Shevchenko, the national poet of Ukraine. I had to publish them myself, for no publisher that I tried would look at them, but I was more than repaid by the happy response of the Ukrainians of all faiths, in Canada, the United States and Europe.

This, then, is the secret of winning a people's friendship. Find something in them to admire, and tell them about it. Indeed, I find among these people a curious mixture of feelings towards the English-speaking people. They would admire us immensely if we were not so abominably sure of our own superiority. Yet, "there is a divinity that shapes our ends," and in scriptural phrase "Weeping may endure for a night, but joy cometh in the morning." There is progress, and there is better understanding. Many poisonous weeds of prejudice and mutual dislike are still growing in our fields but better grain is going to beat them in the end.

Our mission work did not always mean peace, but I do not regret the warfare. Those who fought us were people who desired to have a monopoly of leadership and who resented the idea of any outsiders speaking to those whom they considered their subjects. Different groups of people have tried to secure the leadership of the Ukrainians, most of them men of the same autocratic temper and most of them employing the nationalist cry.

Capable Young Leaders

One remedy for this is to educate plenty of capable leaders so that no small group can have its own way. Indeed, the younger group of students in the colleges are realizing the folly of importing European feuds into Canada. It is proper enough for leaders to use their influence to secure justice for their own people in the Old Country. We recently had a visit from Professor Hrehoriev, a distinguished Ukrainian sociologist from the University of Prague. In his addresses to the Ukrainian students he told them that this "Chauvinism" (interpreted "Jingoism" in our modern English) would do them no good in Canada but would only get them into trouble with the English.

As for our religious ideas, all we ask is a fair field and no favors. We consider that "truth is mighty and will prevail," and at present our own religious opinions look like the truth to us. Like the Scotsman, we believe we are open to

conviction, but we should like to see the man that could convince us.

The Melting Pot Melts Us Too

Over in the United States, lately, the people of our race thought they had made an alarming discovery. Their melting pot of the races was not melting. They are wrong. It is melting, but when we admit vast numbers of other peoples into the pot along with ourselves, we Anglo-Saxons will just have to melt along with the rest. We admitted these people because we needed them and expected them to be profitable to us, as indeed they have been in the economic sense.

Let us not be foolish enough to let the discussion now take the shape, "Which ideals are to win, Anglo-Saxon or the ideals of some other nation?" When we talk about Anglo-Saxon ideals to the folk from Europe they ask what these ideals are. Almost every one of them is practically certain that our chief god is the Dollar.

Perhaps one reason why our new citizens do not believe that we have any ideals is that our true ideals are ideals of action which we have not yet learned to express. One good thing I have heard their philosophers say of us—that our race is the only race alive that has the gift of the balanced mind. They do not trust us very much, but every race trusts us more than they trust any other.

As for ideals, I do not believe much in the existence of national ideals, nor do I believe that East and West can never meet. National ideals are just national habits. In every country good people have good ideals, and bad people have bad ideals, and the good are like the good and the bad are like the bad.

Let us join together as Canadians and seek the best things from whatever country they may come.

A QUESTIONNAIRE
FOR
YOUNG PEOPLE'S SOCIETIES
ADULT STUDY CLASSES
DISCUSSION GROUPS

CHAPTER I

The Story of the Teulon Mission.

What was the Immigration Policy of Canada prior to 1900 ?
What is it now ?

Who are the Ukrainians ? Make a list of the people included.

Show the effect of the World War on the countries from which these people come. Show how they are all known as Ukrainians.

Why is it necessary for the United Church to keep pace with the settlement of Canada ?

Discuss the settlement at Teulon as to its desirability and prospects.

What is the religious belief of the Ukrainians ?

What is the cause of divisions in religious denominations ?

CHAPTER II

The Building of the Hospital.

On what basis should an appeal for money for any work of the Church be made ?

What is the direct effect of immigration on Canada ?

What should be the impelling motive in volunteering for Christian service ?

CHAPTER III

Beginnings of Educational Work.

What is the chief purpose of the School Homes throughout Canada, promoted by the United Church?

Do these school homes help in improving the home conditions of the children and how? (*See Annual Report of Woman's Missionary Society*).

Would it be to the advantage of our Church and country to establish school homes generally throughout Canada?

CHAPTER IV

Early Days.

Is there any advantage in beginning life with limited means rather than abundance of money and opportunities?

What constitute the necessities of life?

In the light of modern inventions, contrast pioneer life thirty years ago with pioneer life to-day.

From Government statistics (*supplied from the Department of Interior, Ottawa, on request*) show whether the death rate in Canada among adults and children is increasing or decreasing. What influences are having effect?

CHAPTER V

Religious Movements Among the Ukrainians in Canada.

How do you account for the different religious teachings?

What did Lincoln mean in saying, "Our country cannot remain half slave, half free"? How does this apply to Canada.

Discuss the meaning and value of forms and ceremonies in the religious life of the people.

What should be the policy of the United Church missionaries in endeavoring to meet the religious needs of the Ukrainians in Canada ?

Is it possible to avoid the difficulties that arise in the Greek Catholic Church ?

Are our methods and plans ever open to criticism ?

Dr. Hunter states that the Ukrainians are by nature profoundly religious. How is it that they so readily accept the teachings of Adventists, Russellites, Pentecostals, Socialists, or Communists ?

CHAPTER VI

Other Ways Than Ours.

What is the significance of the Cross used by the Greek Catholic Church ? By the Roman Catholic Church ? By the Protestant Church ?

How does the social freedom of Canadian life affect the religious tendencies of the Ukrainians ?

What is there in church architecture, ritualistic services, and something of pageantry in forms and ceremonies that appeals to many people ? Are these conducive to worship ?

CHAPTER VII

On Symbols.

What is the influence of realistic pictures and statues on the minds and hearts of worshippers, especially children ?

How does the effect of such show in the development and progress of the churches that use them ?

CHAPTER VIII

Different Points of View.

What do you consider should be the relation of Church and State? How does this relationship influence the life of the Church? What conditions in South-Eastern Europe result from a state church?

CHAPTER IX

The Seamy Side of Pioneer Life.

How would you justify the action of the Government in surveying homesteads in sections of the country that do not permit of cultivation?

Since our country is called a Christian country, does such action of our Government reflect upon the teachings of the Church?

Name missionary pioneers who helped to lay the foundations of church and state in Canada.

Should parents who must forgo many of the needful things of life, because they have not the means to procure them, be expected to contribute their share towards the work of the church?

If they do not contribute to the work of the church, what is likely to be the effect upon their children in later years?

CHAPTER X

Political Education of the New Canadian.

Is the Church in any way responsible for the political standards in Canada? How do our political standards affect New Canadians?

Frequently we hear it said, "The Church should keep out of politics." Does this mean that members of the Church should not take any responsibility in political affairs or what is the meaning of the expression? Cf. *Pro. 14, 34.*

What has the World War taught us in regard to the unrighteousness of national hatreds?

If our Church preaches a gospel of peace and good will, can race superiority and prejudice on our part be fostered? What may we do to overcome these?

CHAPTER XI

Actions and Re-Actions.

What is the effect in relation to church and state on a people transferred from a land autocratically ruled to the freedom of Canada? How does this new attitude affect our missionary work?

Discuss the wisdom of giving Ukrainian settlers full freedom in worship and in franchise.

CHAPTER XII

The Denominational Question.

In the development of rural Canada, especially in the Canadian West, what conditions tended toward the elimination of denominations and the promotion of co-operation among the Churches?

In what way is the church as a community centre an advantage or disadvantage to the religious development of the community?

What is the advantage of a united church over co-operation among several denominations?

CHAPTER XIII

Some Theological Problems

Since Christ established one Christian Church as representing Him on earth, wherein lies the explanation for so many denominations?

What is meant by "The Holy Catholic Church"? Is a universal Church possible?

How account for forms and ceremonies when Christ taught, "Worship the Father in spirit and in truth"?

When we speak of Christians and non-Christians, what marks the division? How account for Dr. Hunter's statement that there are Christians among the Greek Catholics?

CHAPTER XIV

The Brighter Side.

What advantages in life does Canada offer over the homelands of the Ukrainians?

What are some of the difficulties to be overcome in their assimilation?

In training in our schools, girls and boys from non-Anglo-Saxon homes, what are some of the difficulties and some of the opportunities?

What should be the missionary aim and purpose of our Church?

How may difficulties be avoided?

CHAPTER XV

When Race Meets Race.

What is meant by the term "assimilation" of nationalities in Canada?

Why exclude some nationalities from Canada and permit others to enter?

Will Canada gain or lose by the assimilation of all her peoples?

What is nationalism? What is true patriotism?

Why cannot a strong nation be built up among Bolsheviks or Communists ?

What is the only basis on which the peoples of Canada may be successfully united ?

CHAPTER XVI

New Attitudes in Mission Work.

In what way has missionary work been responsible for the promotion of non-denominational sects ?

Much is written and preached about the new outlook in Christian teaching ? Wherein does the change consists ? How does it make Christianity more understandable and practical ?

If every professing Christian lived the teachings of Christ, what would be the effect upon our social, industrial, and national life ?

What is meant by Social Christianity ? What should be our standard ?

What is the Confession of Faith asked by the United Church of its members ?

CHAPTER XVII

What is to be Seen at Teulon.

How does the Teulon Mission demonstrate the advantage of combining evangelistic, educational and medical work in a mission centre ?

CHAPTER XVIII

Summing Up the Situation.

Why are people of different nationalities inclined to discount one another ?

Have New Canadians any basis for questioning the uprightness of the people of Canada? How is the United Church helping out?

How may we cultivate the spirit of friendliness and good will?

What have Ukrainians to contribute to the development of our national life?

What should be the ultimate aim and purpose of the United Church for Canada?

SUGGESTED PROGRAMMES
FOR THE STUDY OF
A FRIENDLY ADVENTURE
BY YOUNG PEOPLE'S OR ADULT GROUPS.

References : "That They May Be One", cloth, \$1.00, paper, 75 cents ; "Building the Nation" by W. G. Smith, cloth, 85 cents, paper, 60 cents ; "A Study in Canadian Immigration" by W. G. Smith, cloth, \$2.00 ; "Annual Report of the Woman's Missionary Society", 25 cents ; "Annual Report of the Board of Home Mission (free).

Note : Use a wall map of Manitoba to show locations and districts. Collect from papers and magazines pictures of Ukrainians in Canada, their homes, weddings, etc., and use these for illustrations.

PROGRAMME. I

Based on Chapters I and II

Hymn : "Thou Whose Almighty word,"

The Ukrainians : Have a member give a brief historical sketch of these people and their place in Canada. *(See reference books).*

Prayer : For the work that the United Church is carrying on among the Ukrainians ; for the missionaries ; for the Ukrainians who have become Christians.

The Beginning of Teulon Mission : Have two members, representing the German referred to by Dr. Hunter, and Dr. Hunter discuss the following points : The conditions in the country ; the need of religious teaching ; what can be done ; the possibilities.

Hymn : "How sweet the name of Jesus sounds."

Building a Hospital : Have a committee of three—Dr. Hunter, the carpenter and a member of the Board of Missions discuss the requirements, some of the difficulties and the outlook for building a hospital.

Scripture Reading : Neh. 6: 1-11.

Prayer : For Dr. Hunter and the work at Teulon.

Hymn : "From Thee all skill and science flow."

Closing.

PROGRAMME II

Based on Chapters III and IV

Hymn : "Children of Jerusalem, Sing the praise of Jesus' name."

The Ukrainians : Have a member tell of their home life in Canada, their social customs, health conditions and attitude toward medical treatment. The training of the children.
(See reference books).

Hymn : "Lord, while for all mankind we pray."

Prayer : For the missionaries working among the Ukrainians, that they may have wisdom, patience, friendliness, and love to meet all conditions.

School Homes : Have a member tell what they are and the work they are expected to accomplish. Set forth the advantages to teachers and pupils. (See *Annual Report of Woman's Missionary Society*).

Quartette : "The future belongs to the children".

Scripture Reading : Matt. 10: 13-16.

Hymn : "When mothers of Salem their children brought to Jesus."

Prayer : For the children of the non-Anglo-Saxons in Canada. For our school homes and the workers in charge.

Closing.

PROGRAMME III

Based on Chapters V, VI, VII, VIII

Hymn : "In the cross of Christ I glory."

Prayer :

Contrast : The Greek Orthodox, the Greek Catholic and the Protestant Churches, as to their beliefs, points of difference, teachings affording a common basis. *(These points may be written on the blackboard in three columns.)*

Show the effect of such teachings and forms of worship on the adherents of the churches in their relation to national affairs and Christian service.

Duet : "We are not here to play, to dream, to drift."

Discuss : Many people are apparently more ready to accept socialistic teachings than they are the teachings of Christ. Why?

Prayer : For all Ukrainians who are seeking to know the Truth.

Hymn : "Courage brother, do not stumble."

Church Attendance : If a Protestant Christian lives in a district where there is no Protestant church, what should be his attitude with regard to attending a Greek Catholic, a Roman Catholic or an Eastern Greek church?

Prayer : For all Christians who are in need of special guidance and direction.

PROGRAMME IV

Based on Chapters IX, X, XI.

Hymn : "Jesus shall reign where'er the sun."

Scripture Reading : Gen. 12: 1-7.

Immigrants : List the characteristics most desirable in immigrant settlers, and why they are willing to endure hardships and privations.

Prayer : For the people in our lands who are struggling against great difficulties. For those who succeed that they may hold to the highest values in life.

Hymn : "God send us men whose aim will be."

Christian Citizenship : Discuss the effect of environment, home training, and education in developing Christian Canadian citizens. How far can the United Church aid in this work?

What are some of the obstacles and difficulties Ukrainian immigrants have had to meet? Could any of these have been avoided and how?

Hymn : "O Lord, and Master of us all."

Closing prayer.

PROGRAMME V

Based on Chapters XII, XIII, XIV, XV.

Hymns : "The church's one foundation."
" 'Forward' be our watchword,"

Discuss : The church as a community centre.
To what extent should the church be used as a "community centre"?

How would this aid in the Christian work?

For this purpose wherein lies the advantage of The United Church?

Would co-operation between denominations permit of the same results?

What is the disadvantage of an independent local organization, and the advantage of being linked up with a Dominion-wide church?

Prayer : For the work of the United Church in all its departments.

Solo : "Jesus, Master, whom I serve,"

Scripture Reading : Rev. 3: 7-12. 20, 21.

Christian Leadership : As Christian young people what should be our standard in the work of the church? Wherein does our Christianity excel the teachings of the Greek Catholic church?

Hymn : "We give Thee but Thine own,"

Race Antagonism : What is the cause and how may it be overcome?

Hymn : "Faith of our fathers!"

Closing Prayer.

PROGRAMME VI

Based on Chapters XVI, XVII, XVIII.

Hymn : "He liveth long who liveth well,"

Scripture Reading : I. John 5: 1-12.

What is Christianity ? : Through the work that the United Church is carrying on at Teulon, in church, school and hospital, show that Christianity is being demonstrated in a practical way.

Prayer : For Dr. Hunter. All workers connected with the Mission. For the Teulon community. For the work that is being carried on in that district.

Hymn : "O Love that will not let me go,"

Developing a Christian citizenship : What is the duty and opportunity of the United Church in relation to our national life ? As a member of the United Church what is my responsibility ?

Hymn : "Father of all, from land and sea,"

Closing : A Prayer of Thanksgiving.

RECOMMENDED BOOKS

	Cloth	Paper
ORIENTALS IN CANADA : The story of missions among the Japanese, Chinese and Hindus in Canada, by the Rev. S. S. Osterhot, Ph.D., D.D.....	\$1.00	\$.75
UP TO THE LIGHT : The story of French Protestantism in Canada, by the Rev. Paul Villard, M.D., D.D.....	\$1.00	.75
IN GREAT WATERS : The story of the United Church Marine Missions, by the Rev. Geo. C. F. Pringle.....	\$1.00	.75
MCDUGALL OF ALBERTA : The story of John McDougall's life, by the Rev. John Maclean, D.D.....	\$1.00.	.75
VANGUARDS OF CANADA : Biographies of thirteen Canadian pioneer missionaries, by the Rev. John Maclean, D.D.....	\$1.25	
ONE HUNDRED YEARS OF CANADIAN Methodist Missions, by Mrs. F. C. Stephenson.....	\$1.00	.75
THE WINNING OF THE FRONTIER : A study in the religious history of Canada, by the Rev. E. H. Oliver, Ph.D.....	\$2.00	
THE PRESBYTERIAN CHURCH IN CANADA, 1875-1925. By Prof. J. T. McNeil. Telling with patient accuracy the story of the Church's triumph.....	\$1.00	.75
ADVENTURES IN SERVICE : Stories of adventure on the Pacific Coast, by the Rev. Geo. C. F. Pringle.....	\$2.00	
THAT THEY MAY BE ONE. By Mrs. F. C. Stephenson and Miss Sara Vance. An introduction to the study of the work of the Board of Home Missions of The United Church of Canada....	\$1.00	\$.75

Cloth Paper

- FINNISH FRIENDS IN CANADA.** By Rev. A. I. Heinonen. The story of Finnish life in Finland and Canada..... \$.75 .50
- THE DOUKHOBORS.** By Miss Lydia E. Gruchy. The story of the Doukhobor movement in Russia, their emigration and settlement in Canada..... .30
- A STUDY IN CANADIAN IMMIGRATION,** by W. G. Smith. An outline of the great immigration movements by which Canada has enriched her population and conquered her territories..... ~~\$2.00~~
- BUILDING THE NATION.** By W. G. Smith.
 The Church's relation to immigration. \$.85 .60
- A METHODIST MISSIONARY IN LABRADOR.**
 By Arminius Young. The story of mission work on the Atlantic coast. Furnishes much information about the country and the customs of the people..... \$1.00
- THIRTY YEARS IN THE CANADIAN NORTH-WEST.** By Dr. James Woodsworth, Superintendent of Home Missions of the Methodist Church, Canada, from Manitoba to the Pacific Coast..... \$1.50
- LIFE OF GEORGE MILLWARD McDougall.**
 By Dr. John McDougall. The story of one of the pioneers of our great Dominion, a true patriot and a faithful missionary..... \$.50
- FOREST, LAKE AND PRAIRIE,** by John McDougall, D.D. Stories of frontier life in the Canadian West told with all the vim of a young man who enjoyed many adventures..... \$1.25.

Cloth Paper

SADDLE, SLED AND SNOWSHOE, by John McDougall, D.D. Thrilling stories of pioneering adventures on the Saskatchewan seventy years ago \$1.25

WA-PEE-MOOSTOOCH—"White Buffalo." By Dr. John McDougall. A tale of life in Canada's Great West during the early years of the nineteenth century 75

TALKS ON THE LAND OF THE MAPLE, by Rev. W. T. Gunn, D.D. Outline programmes, pageant material, and accessories, for workers with juniors 50

TALKS ON NEW CHUMS FOR YOUNG CANADIANS, by Mrs. Palmer G. Burgess. Programme material and pageants providing a study of newcomers to Canada, for the use of leaders of juniors 50

For other books, Lantern slides, lectures, maps and other helps, address :

F. C. STEPHENSON,

Secretary Young People's Missionary Education,
299 Queen St. West, TORONTO 2, ONT.